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SERMONS AND ESSAYS

Upon Several Subjects.

- I. On the Penitent Thief.
- II. The peculiar Excellency of the Christian Religion.
- III. The Antiquity of the Christian Covenant.
- IV. Against the Sleep of the Soul.
- V. Charity Schools recommended. [*Reprinted.*]
- VI. Upon the several Ascensions of Christ.
[*Reprinted and Enlarged.*]
- VII. Upon the Brethren and Sisters of Christ.
- VIII. Reason and Philosophy no Enemies to Faith.
- IX. Of the Restoration of the Jews.
- X. Advice for the Study of Divinity.

To which is Added,

XI. *Incerti Auctoris De Regula Veritatis, sive Fidei: vulgo, Novatiani De Trinitate Liber.*

By *WILLIAM WHISTON*, M. A.
Professor of the Mathematicks in the University
of *CAMBRIDGE*.

Ἡ ζήτησις ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἐπ' ἀνθρώποις ἡρέσκον,
Χριστὸς δὲ ἅλθ' ἐκ ἀν' ἡμῶν. Gal. I. 10.

L O N D O N:
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T O T H E R E A D E R.

I Shall not here say any thing concerning the other Parts of this Collection; which are of my own writing; but only in a word or two give some Account of the Additional Piece which is here printed at the Latter End, I mean the Book De Trinitate. Now the Occasion of my adding this Ancient Piece is this, I have for some Time, as is not unknown to many, been examining with great Care the Original and most Primitive Doctrines of Christianity concerning the Trinity and Incarnation; and intend to prepare that Account for the Publick as soon as I shall have received the Judgment and Corrections of the Learned, to whom it has been communicated in MS. Our present Author, whom some thought to be Tertullian, others Cyprian, but whom Jerom supposes to be Novatian, tho' I rather believe him to be some other unknown Person, a little after the middle of the Third Century, is the only Judicious Writer who on purpose wrote at large concerning these Points before the Council of Nice; and therefore cannot but deserve very great Consideration in such an Enquiry. So I have taken him from an obscure Corner, amongst the Works of Tertullian, and do present him here fairly to the Consideration of
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the Christian Reader. My own Account was drawn up before I ever read this Author, from the more Ancient Writers; but prov'd to be in almost every Point exactly the same with the Catholick Faith explain'd in this Excellent Book: Which Agreement I own was a mighty Satisfaction to me, and is a strong Argument of the Truth and Impartiality of my former Observations. Our Author is generally own'd as Orthodox in these Points, even by those Moderns who yet widely differ in their Opinions from him. But None have done Him so much Justice, as the Learned Du Pin; whose Character of him I shall therefore here set down from his own Words. "This Author, says he, has abundance of Wit, Knowledge, and Eloquence: His Stile is Pure, Clean, and Polite: His Expressions Choice: His Thoughts Natural; and his Way of Reasoning Just: He is full of Citations of Texts of Scripture, that are always to the purpose: And besides, There is a great deal of Order and Method in those Treatises of his we now have; and he never speaks, but with a world of Candor and Moderation." Let the Reader but bring an honest and unbiass'd Mind, ready to believe and practise what was believ'd and practis'd in the First and Purest Ages of the Gospel; and he will not disapprove my Conduct in this Matter.

Aug. vi.

1709.

WILL. WHISTON.

S E R.

SERMON I.

LUKE XXIII. 42, 43.

He said unto Jesus, Lord, Remember me when thou comest in thy Kingdom: And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise.

IN these Words, as they have been hitherto understood, we have a very strange and surprizing Case: An Instance of such a Nature, that as no one properly Parallel in the whole Book of God is so much as pretended; so indeed such an one as seems plainly contrary to the whole Tenor of the same, and Contradictory to the great Design thereof; *viz.* The Establishing the Indispensible Necessity of a Holy and Religious Life here, in order to the Enjoyment of Eternal Happiness hereafter. For our Saviour is here generally suppos'd to assure a wicked and notorious Sinner of his Pardon and Salvation, even at the Conclusion of his Wicked Course, merely upon his sudden Desire, or short Prayer to be remembered when our Saviour should come in his Kingdom, i. e. with his Royal Power to judge the World at the last Day. This is, I think, the Case before

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fore us, according to the general Sense of Interpreters hitherto. And truly, if they be in the Right, 'tis a Case that may justly puzzle the Considerate and Religious; and will undoubtedly please the Wicked and Prophane Reader. To find a plain Instance of a notorious Sinner, one who continued Impenitent to the last Hours of his Life, upon a short Ejaculation, or a kind of *Lord have mercy upon me*, taken into the Bosom of *Abraham*, and sent from the Cross to Paradise, may but too justly incline the laborious Christian to think, that he has been at a needless Trouble in the long Course of his Care and Obedience: And cannot fail of encouraging the Careless Sinner to delay his Repentance till a Death-Bed: Since it appears, that notwithstanding all the Severity of the rest of the Scripture in this Point, yet Christ is merciful, and may, if he pleases, accept of the latest Penitents: And that by consequence, a Person may go to Heaven at last without Holiness; which yet is made by the Author to the *Hebrews*, absolutely impossible. I am not ignorant what has been by many said upon this Occasion to hinder the Inferences of bad Men from these Words: And I must own, that so many extraordinary Circumstances concur to render this Case Peculiar and Singular, if not also wholly Miraculous, (to take no notice of other things not a little considerable) as make it Folly to a great Degree for any Sinner now to rely upon it; and from hence to hope for Mercy at the Hour of his Extremity, when he has all his Life-Time stood out against the

the Warnings of the Almighty. But all this being granted, I shall, in my present Discourse, advance a Step farther, and venture to under-⁷⁷mine the Foundations of the Hopes of wicked Persons, by endeavouring to shew, that this Instance is not to their Purpose : And that by consequence there is not one single Example in the whole *Bible*, of a Person who had gone on in Sin all his Life, that upon a bare Death-bed Repentance was received to Mercy. And I cannot but declare my Opinion freely in this Matter, because it's of the highest Importance to the Souls of Men ; and the Mistake of this single Text has perhaps been a great Occasion of the Ruin of more Christians than of any other whatsoever in the whole Scripture. In order therefore to the Undeceiving the Minds of Men in this Point, to the Vindicating the Unspotted Purity and Sanctity of the Christian Religion, which is hereby foully stained, and its Design eluded ; and in order to the Preventing the Destruction of those Souls, who, in Confidence of God's Mercy at last, go on in Sin, and are in the Way to perish for ever ; I shall, in my Discoursing upon these Words, endeavour to shew these Three Things.

I. That a Holy Life from the very Nature⁷⁷ of Things, as well as from the express Declarations of the Holy Scripture, is absolutely necessary to Eternal Salvation.

II. That there are no Exceptions to this Rule, no Examples in the rest of the *Bible*, of any Person sav'd without Holiness : Or, in o-

ther Words, That a bare Death-bed Repentance has thence no Manner of Hope of the Divine Mercy.

III. That this Instance in my Text is not to the Purpose; and that it cannot be prov'd from the Gospels, that the Thief, who was here promis'd an Entrance into Paradise, had been Wicked till his last Hours; but might for a considerable Time have been a Penitent and Religious Person.

I. That a Holy Life from the very Nature of Things, as well as from the express Declarations of the Holy Scripture, is absolutely necessary to Eternal Salvation. And truly, as to the Connection in the Nature of Things between Holiness and Happiness, and the Natural Train of Eternal Happiness, or Eternal Misery, which we all of us lay by our Good or Bad Behaviour in this World, it has been made out so fully in all its Parts in several late and excellent Discourses, especially Dr. Scot's *Christian Life*, that it ought now to be esteem'd a certain and establish'd Truth by all Men. Nay, perhaps, we may carry this Matter somewhat farther, and venture to assert, That the true Happiness of such a Being as Man, is the very Perfection of Holiness: And that when once our Corruption of Nature is entirely conquer'd, and every Part of our Duty is become Easy and Natural and Satisfactory to us, then are we, without any more a-do, truly Happy. When all our unhappy Backwardness to the Service of God, all our cursed Delight in the Service of Sin, all our
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Upon the Penitent Thief.

Regret and distaste in any Part of our Religion is worn off, and we act as our Reason, our Conscience, and the Divine Law, as well as Example, direct us, with Ease, and Readiness, and Vigor, we are then actually Happy. Our Duty becomes our Pleasure; we have our Conscience continually approving our Practice; and we cannot doubt of the Divine Favour, Blessing and Additional Rewards to attend upon us. As on the contrary, to be wicked is to be really unhappy. To do those Things which grate upon the very Soul; contradict one another, and our own Reason; and so infallibly estrange us from the God of Holiness, and expose us to his Additional Wrath and Vengeance, is to be sadly miserable. Which being the true State of the Case, it is plain of it self, that a Holy Life is absolutely necessary to our Eternal Salvation; and that 'tis wholly in vain to seek for future Happiness by any other Method than the Holiness of our Lives at present: That Happiness consisting in great part in the Increase of that Imperfect, but Sincere, Degree of Holiness which we attain on Earth, and its Advancement into the highest Degree of the same in Heaven: So that for an unholy and wicked Person to expect Happiness, is to subvert the Order of Things, and to look for Bliss in that State of Mind, which at present is of necessity some Degree of Misery, and will after Death infallibly become much more so, to the greatest Degree imaginable, and without all Possibility of Redress for ever. So that since Holiness is not only necessary to, but consti-

tutes the very Nature of the Happiness of Heaven; 'tis plain that a wicked Person has no Hope from hence of any Mercy upon a bare Dying Repentance; nor can he expect any thing else from his ungodly Courses, but Eternal Misery. And as the Consideration of the Nature of Things utterly excludes wicked Men from any Hopes of Mercy, so do the frequent and expresse Declarations of the Holy Scriptures also, and every where make a Holy Life, the Necessary and Indispensible Condition of Eternal Happiness. This I shall prove plainly to you from the Words themselves of the Sacred Writers both of the Old and New Testament.

And thou, Solomon my Son, know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind: For the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. The Soul that sinneth, it shall die: The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son; the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him. But when the Righteous turneth away from his Righteousness, and committeth Iniquity, and doeth according to all the Abominations that the Wicked Man doeth, shall he live? All his Righteousness that he hath done shall not be mention'd: In his Trespass that he hath trespassed, and in his Sin that he hath sinned, in them shall he die. Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees,

1 Chron.
xxviii. 9.

Ezek. xviii
20.

Ver. 24.

Mat. v. 20.

ye shall in no case enter into the Kingdom of Heaven. Not every one that saith unto me, *Cap.vii.21*
 Lord, Lord, shall enter into the Kingdom of Heaven:
 but he that doeth the Will of my Father which is in
 Heaven. Who will render to every Man accord- *Rom.ii.6,*
 ing to his Deeds: To them, who by Patient Continu- *7, 8. 9.*
 ance in Well-doing, seek for Glory, and Honour, and
 Immortality; Eternal Life: But to them that are
 Contentious, and do not obey the Truth, but obey Un-
 righteousness; Indignation and Wrath, Tribulation
 and Anguish upon every Soul of Man that doeth E-
 vil, of the Jew first, and also of the Gentile.
 Follow Peace with all Men, and Holiness, *Heb. xii.*
 without which no Man shall see the Lord. *14.*
 All which are, I think, abundantly suffi-
 cient to establish the first Consideration,
viz. That a Holy Life from the very Nature
 of Things, as well as from the express Decla-
 rations of the Holy Scripture, is absolutely ne-
 cessary to Eternal Salvation. I proceed to
 shew

II. That there are no Exceptions to this 27
Rule, no Examples in the rest of the Bible, of
any Person sav'd without Holiness: Or, in o-
ther Words, That a bare Death-bed Repentance
has thence no Manner of Hope of the Divine
Mercy. Now the Main, if not the only
of Parallel Instance, which some are ready to
alledge here, is, that of the Labourers in the
Vineyard; who were some of them call'd at
the Eleventh, or last Hour, and yet not only
were receiv'd to Mercy, but had an equal Re-
ward with those who had born the Burthen and

Mat. xx. Heat of the Day. Now this Example, which
 12. *cc* at first Sight looks so plausible, will appear not to come home to the Purpose 'tis alledg'd for; because if it were allow'd to relate to particular Persons, and to their Conversion or Repentance at the different Periods of their Lives, yet here is a *Real Conversion* in the Case, and true *labouring in the Vineyard* for an entire *Hour*, i. e. several whole Years together before their Death: [I mean, a Space corresponding to the same time of their whole Life, that one Hour does to Twelve, or the whole Day in this Parable:] And so is not the present Case of a Death-bed Repentance, or of going out of the World without a Holy State of Soul, and a Religious Course of Life. *c* But besides this, I deny that this Parable does primarily refer to the Repentance or Salvation of particular Persons; and assert, that it rather properly belongs to the several Nations of the World, and to the various Times it pleas'd God to afford them the Means of Grace, and to call them into his visible Church: So that the particular meaning of our Saviour by the Equality of the Rewards of those Labourers who were call'd into the Vineyard some sooner and some later, is this, That God, in the dispensing of future Rewards and Punishments, is *no Respector of Persons*; but that the *Gentiles*, who were call'd latest into his visible Church, and that many Hundreds of Years after the *Jews*, should yet be equally regarded by him at the Great Day; and if their Holy and Religious Works prov'd as good and valuable as those of
 the

the *Jews*, they should be equally rewarded for them hereafter. Which, indeed, seems to be the clear Sense of this Parable; and is so far from encouraging Men to hope for Reward without Holiness, that it plainly supposes the contrary; and that God will impartially Judge all the World at the Great Day, and *render to every man according to his works, according to what is done in the body, whether it be good or bad.* So that it is now evident, that no other Example of a future Happiness without Holiness, can be alledg'd in Scripture; and that, by consequence, all depends upon this single Instance before us, of the Penitent Thief upon the Cross: Which I therefore in the

III^d. and last place, come to consider; and to shew, That this Instance in my Text is not to the Purpose: And that it cannot be prov'd from the Gospels, That the Thief, who was here promis'd an Entrance into Paradise, had been Wicked till his Last Hours; but might for a considerable Time have been a Penitent and Religious Person.

And truly it may seem a little strange, that one Example, so contrary to the rest of the Holy Scripture, and to the Religion of our Saviour; and which so apparently afforded an Occasion to Ill Men of Delaying their Repentance, and of Ruining their Souls for ever; that such a strange Example, I say, as this is, and a single one also, should be so readily allow'd without sufficient Examination, and pass for a certain Truth through the Past Ages of

See Dr. Whitby on Luke xxiii. 40.

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of Christianity, without any certain *Demonstration*, nay, any *Convincing Evidence* at all of the Truth of it : This is, I must say again, a little strange and unaccountable. Wicked Men venture to go on in Sin, out of Hope of Christ's Mercy at last ; because they believe that our Saviour, even when he was dying for the Sins of the World, and giving the greatest *Demonstration* of its Guilt, and of what sore Punishment it deserv'd that ever was ; had yet Pity on a Sinner as bad as themselves ; and upon a little Intreaty, not only pardon'd the Malefactor's Crimes, and freed him from the Fears of Hell ; but took him into his particular Favour, and assur'd him, that *that very day* he should be with himself in *Abraham's Bosom*, in *Paradise* itself.

“ Is this he *that is of purer eyes than to*
 “ *behold Iniquity*, [may a Considering Person
 “ say,] who receives a Notorious Malefactor
 “ and a Robber, from the very Cross or Gal-
 “ lows, into the Joys of Heaven ? Is this that
 “ Author of Purity, that Preacher of Holiness,
 “ that *Spotless Lamb of God*, who was dying
 “ on purpose to demonstrate the Heinous
 “ Guilt of Sin, and to plant Religion and Virtue
 “ in the World ; and yet at the same time
 “ encourages the greatest Villany by his Easiness
 “ to forgive, and discourages true Holiness,
 “ by assuming a Wretch without any
 “ Seeds of it, into the Mansions of his Father's
 “ House, in a few Moments of Time ? Then
 “ has the Good Man *cleansed his heart in vain*,
 “ *and washed his hands in innocency* : Then has
 “ the

“ the wicked hope in his Death; and after
 “ an ill-spent Life, may yet expect the
 “ Salvation of God.” These most False and
 Dangerous Reasonings, seem to be but too
 natural Inferences from the common Exposition
 of this Text: And while that stands, it
 will be impossible to dissuade Wicked Men
 from encouraging themselves in their Sins, and
 from expecting the Mercy of God at the End
 of their Lives, by this Example. In so impor- 77
 tant a Case, therefore, let us seriously consi-
 der this Matter again; and see whether it be
 so clear, as that we have Reason fully to ac-
 quiesce in it; or whether there be not Occa-
 sion to believe that a Fatal Mistake has been
 here committed; and that the Text has been
 sadly misunderstood hitherto, and this to the
 Unhappy Ruin of many Thousand Souls for
 ever. And here, that we may go carefully
 and distinctly to work; I own, that our Savi- 7
 our, in the Words of the Text, did not only
 assure the Thief of a Pardon, but of Eternal
 Salvation also. I farther must own, that this 7
 Malefactor, who was brought to Execution,
 was truly so: I mean, he was Guilty of the
 Crimes charg’d upon him, and so had former-
 ly been a very Heinous Offender, and a 7
 Notorious Sinner. But the thing I absolutely 7
 deny, is, That he was an *Impenitent* Sinner;
 or, that he had given no Instance of his Con-
 version, and Holy Disposition of Soul, before
 this Approach of Death. And on the contra-
 ry, I affirm, That there is nothing in the Hi-
 story of the Crucifixion of our Saviour, and
 of

of the Thieves with him, that implies the Wicked and Impenitent State of this Thief till the Time of his Execution; but allows us to suppose, that altho' he once had been a very Wicked Malefactor, yet for some (perhaps a long) time before this, he had changed his Course, and was become a very Penitent and a very Religious Person. The Reasons of this my Assertion are these:

(1.) 'Tis highly improbable that our Lord would save a Wicked Person on the sudden; because 'tis contrary to the Declaration of his Mind in Scripture.

(2.) 'Tis still more improbable that he would do it at this Time, when he was Suffering for the Sins of the World.

(3.) There appears nothing in the History it self, to enforce us to believe it.

(1.) 'Tis highly improbable that our Lord would save a Wicked Person on the sudden; because 'tis contrary to the Declaration of his Mind in Scripture.

Let us hear what the Scriptures say in this Case. *We know that God heareth not Sinners; but if any man be a Worshipper of God, and doth his will, him he heareth. The Prayer, or other Sacrifice of the wicked is an abomination to the Lord. And yet, it seems, our Saviour so heard the Prayer of this Wicked Malefactor, as to promise him immediately the Joys of Heaven. Let us hear further how the last Prayers of the Wicked in their Extremity are*

Joh. ix. 31. *Case. We know that God heareth not Sinners; but if any man be a Worshipper of God, and doth his will, him he heareth. The Prayer, or other Sacrifice of the wicked is an abomination to the Lord. And yet, it seems, our Saviour so heard the Prayer of this Wicked Malefactor, as to promise him immediately the Joys of Heaven. Let us hear further how the last Prayers of the Wicked in their Extremity are*

Prov. xxi. 27.

are entertain'd by the Almighty. *Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh.* And yet, it seems, notwithstanding all this, our Saviour *did answer* in this Extremity, and *was found* of a Wicked Sinner, tho' he only *sought him* in the last Moments of his Life. Thus also, altho' our Saviour, by St. Paul, has assur'd us, that *Thieves*, in particular, *shall not inherit the Kingdom of God*, yet, it seems, he has for once broken his Rule, and admitted one, who could not deny his Guilt, even without Reformation, into the same Kingdom. And thus (to name but one Place more) altho' our Saviour assures us, that 'tis not those who say, *Lord, Lord*; but *those who do the will of his Father*, that shall enter into the Kingdom of Heaven. Yet, in the present Instance, as it has been hitherto understood, this Robber, by only crying *Lord, Lord*, or putting up to him a short Petition, is by Himself presently admitted into the Kingdom of Heaven. This Procedure, we see therefore, seems evidently contrary to the Declar'd Will of our Lord, in his Word; and so, 'tis very improbable it should be true, or should be the Sense of the Text before us.

Prov. i.
24. 25, 26.

1 Cor. vi.
10.

Mat. vii.
21.

(2.) 'Tis still more improbable that he would do it at this Time, when he was Suffering for the Sins of the World.

Our

Our Saviour was now Finishing the Great Design of his Coming into the World ; which was , to affright Men from Sin , and to persuade them to Holiness , by all the Ways imaginable ; by Example, by Commands, by Promises, by Threatnings ; by the Affecting Example of his own Unparallel'd Sufferings, when he stood in the place of Sinners ; and by the Hopes and Assurances of Mercy at God's Hands , only upon Condition of Hearty Repentance, and Uniform Obedience. This was the Great and Important Business our Lord was now about , and was now concluding on the Cross. And can we easily believe, that, at this time especially , our Saviour would by so Publick an Instance of sending a Sinner directly to Heaven, contradict his own Design, and give the greatest Encouragement possible to Careless and Incorrigible Offenders, for ever afterward ? Can we believe , that while our Redeemer was undergoing the Heavy Punishment of Sin, and by his Precious Death for it, *was condemning Sin in the flesh*, in St. Paul's Words, he , at the very same time , should make so light a matter of it, as on a few Petitionary Words, to send one Notorious for his Crimes strait to Paradise ? Certainly , this is so incredible, that nothing less than full and unquestionable Evidence ought to be admitted in the Case : And whether there be such to be found I come now to enquire ; and on the contrary fear not to affirm in the (3d.) place, That there appears nothing in the History it self, to enforce us to believe it.

Rom. viii.
3.

Now

Now all the Evidence which appears of this Person's being Impenitent and Wicked, till these his last Hours, are reducible, I think, to these Two Heads.

(1.) He is in this History call'd a Thief, a Malefactor, and a Transgressor: 'Tis said, *Two Thieves, or Malefactors were crucify'd with our Saviour*; and thereby that Prophecy is said to be fulfilled, *He was numbred with the Transgressors.*

Mark xv.
27, 28.
Luk. xxiii.
32.

(2.) He, in Conjunction with his Fellow, is said to have upbraided and reproached our Saviour, that, notwithstanding his Pretensions to be the Son of God, yet he did not, or could not save himself from Death.

Now to shew the Invalidity of these Arguments, I observe in Answer to the first, that to call a Robber, who was justly condemn'd, and was now to be executed for his Robbery, *a Thief, a Malefactor, or a Transgressor* on that account, notwithstanding his private Repentance between God and his own Soul, is so natural, easy, and usual a way of speaking, as ought to cause no difficulty at all in the present Case: And then as to the Second thing, the Reproach cast on our Saviour for not saving himself; that only proves what is easily granted, that this Thief did not yet believe that He was the true Messias, but thought him an Impostor: And 'tis not certainly hard to suppose a Penitent in a long Confinement, unacquainted enough with our Saviour's History to follow the current Opinion of the Jews, that he was an Impostor, and so to cry Shame upon

upon him for his pretending to be the Son of God, when he perceiv'd him crucify'd by the Power of Men, and thought him not able to get free from them: All this was very consistent with the Condition of a Religious and Penitent Person, and was no doubt the Case also of several other well-disposed *Jews*, who after our Lord's Resurrection were converted to the Christian Faith; but now went along with the current Sentiments and Clamours of their Countrymen at his Crucifixion. So that upon the worst Supposition, *viz.* that this Thief did *himself* Reproach our Saviour, 'tis evident that, as his Circumstances then were, this is by no means any convincing Argument of his wicked Temper or impenitent Heart; and by Consequence we have no certain Ground to deny this Person to have been a considerable time before a converted and pious Man; and so by no means unfit for our Saviour's Mercy and Favour in his last Hour: I say this is all true upon the worst Supposition, and in case this Thief did *himself* Reproach our Saviour: But then I by no means grant that he did so. *St. Matthew* indeed, and his Follower, and almost Abridger, *St. Mark*, speak in the Plural Number, as if both the Thieves join'd in these Reproaches: But then it is to be observ'd also, that this is peculiarly *St. Matthew's* way, where two Persons are join'd together, and the one speaks either in both their Names, or so, that by Silence, or otherwise, both seem to Consent, to refer the Words and Actions of one to both of them; as appears plainly
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on another Occasion, where but one was directly concern'd, and where accordingly the Parallel Account take notice of one only. This is an ancient Observation about the Evangelists way of Writing, and need not here be consider'd farther; and this affords us some Cause to suspect, that the other Thief alone reproached our Saviour, as *St. Luke* has it particularly; and that this was wholly silent at first, till the violence of his Companions contumelious Language, and the Consideration of the strange Darknes at this time, and of the other surprizing Accidents, and perhaps of some Discourses of our Lord on the Cross not recorded in Scripture, oblig'd him to acknowledge our Saviour, and rebuke his Companion's Insolence at the same time. And I the more boldly assert this to have been the Case, because 'tis so exactly agreeable to the Parallel Account of the Apostolical Constitutions. This sincere Faith, and open Confession of our Lord, when all others deny'd him, or durst not own him, succeeding and compleating the Conversion and Piety of this poor but penitent Person, was justly taken notice of by Christ, and immediately, as an Instance of his Power and Readiness to Pardon and Reward even in his own last Extremity, look'd upon as sufficient to Entitle him to a Place in Paradise: Which our Lord accordingly does presently Assign to him. All this is natural and proper: But how Men have from hence gathered the wicked and unrepenting State of this Thief till that Hour, I cannot tell. Surely our Saviour's so different Treatment of these two Persons, which were Crucify'd with him, gives us Reason to suppose their Circumstances

*Mat. xx.
29. &c.
Mar. x. 46.
&c.
Luk. xviii.
35. &c.*

*See Le.
Clerk's
Harmony,
p. 527.
And Dr.
Whitby,
in Loc.*

Lib. V.

and Qualifications to have been different also. At least, before so dangerous a Notion as the sending a wicked Person immediately to Heaven, without a Course of Repentance and Obedience for a considerable time before-hand, should have been hence collected, a much deeper Consideration of this whole Matter ought to have been had, and some better Grounds discovered than those Two I have mention'd. Or else an Instance of the worst Importance possible to the Souls of Men, must, without sufficient Foundation, pass for Current, and undo vast Numbers for ever; which, I think, is the case before us hitherto, and which therefore 'tis high time to review, in order to prevent the sad Mischief of so General and so Pernicious a Mistake amongst us.

The only Thing I shall at present add upon this Point, is about the Case of *St. Paul's* Conversion; which seems to some as Singular and Miraculous as this; and so it may be said, that in both our Saviour acted out of the ordinary way; and therefore both may be allow'd Sudden and Instantaneous, without any Danger to us of inferring any Thing thence in the constant Course of Things, about our own Conversion or Future Happiness.

But in Answer to this I say, That *St. Paul's* Conversion was not at all Parallel to that we are now Discourfing of; for He was not a wicked or prophane Person, but a well-meaning and zealously Religious one; only hurry'd away by a misguided Conscience to persecute the Christians, as notorious Enemies of that way of Worship which *Moses* had deliver'd to them. Now in so pitiable a Case, it is by no means dis-

disagreeable to the Divine Goodness to use any ways he pleases, of setting such a Religious Person right; and turning his misguided Zeal *against*, to a great Zeal and Fervor *for* the true Religion: But this has nothing to do with the Case before us, and so deserves no more of our Consideration here. The Sum of all is this: The Absolute Necessity of a Holy Life, and a Timely Repentance and Conversion, is every where plain in Scripture, as well as in the Nature of Things; is also not contradicted by any other Example in the Holy Scriptures: And, tho' it has seem'd hitherto to those who never fully consider'd the Bottom of this Matter, as weaken'd by this one extraordinary Instance of the Thief upon the Cross; yet at last it appears not to be so: But that still, without any manner of Exception, the Apostle's before-mention'd Assertion is Universally true, without Holiness no Man shall see the Lord.

Having now gone thro' my proposed Subject, I shall make some Use of what has been said, and draw some Inferences from the whole, and so conclude.

(1.) If Holiness be so absolutely necessary to Eternal Salvation, then how fatally are they mistaken, who trust to a Late and a Death-bed Repentance for their Future Happiness? If the only Instance, which careless and delaying Sinners have so long depended on, the Dying Repentance of the Thief upon the Cross, prove a Mistake, where is all the Confidence, where are all the miserable Hopes of Wicked Men, who put off the Business of Religion to a Dying Hour? They had before no Promise, no

See Jer. Taylor
XXVII. Sermons p
ched at Golden
grove, London, 16
fol. Sermon
V. and VI. of
the Invalidity of
a late or Death-
bed Repentance

Assurance, no *Security* from any Text in Scripture for their Support and Comfort in their last Agony ; only they imagin'd themselves to have a Remarkable *Example* of a Dying Repentance which was accepted, in the Thief upon the Cross : And on this they ventur'd the Eternal Weal and Wo of their Immortal Souls : On this single Relation they ran the Miserable Risk of Perishing for ever. But now what will become of such infatuated Creatures, when it appears, as I think it does, that they have no sure Evidence that even this one Person was Impenitent till the last ; and that by consequence, they must run this mad Venture blindfold, and hazard all for ever without the least Security in the World ; nay, against the numerous and plain Declarations of the Almighty to the Contrary ? For this imaginary Instance of the Thief on the Cross being once set aside, all the fore-mention'd Places of Scripture, asserting the indispensable Necessity of a Holy Life and a Course of Obedience, stand in their full Force, and exclude the delaying Sinner, who yet relies on the Divine Mercy on a Death-bed, from any Hopes of the Enjoyment of the Kingdom of Heaven ; and consign him over to the Miseries of Hell Fire.

But that this Doctrine of the Invalidity of a Death-bed Repentance may not be misunderstood ; By a Death-bed Repentance, I mean, the Conversion at that time of a plainly wicked Person to Holiness and Religion: For otherwise a Sick-bed and a Death-bed is a very fit time for the Perfecting and Compleating that Repentance, which was begun and in good Measure carry'd on before ,
but

but which was not quite arriv'd to that Pitch of solid Virtue and Righteousness, which is alone capable of making Men fit for Eternal Happiness. Neither would I be so far misunderstood, as if I hereby took away the Hopes of any whose Repentance is Hearty and Real; whose Conversion is thorough and unfeigned; and whose Actions are Holy and Righteous; tho it should please God after their Conversion to allow them but a short Space in this World for the Exercise and Trial of their Obedience. Where Almighty God appears by his Grace to have wrought a real Change both of Heart and Life in the Penitent: Where the real Effects of such inward Regeneration do appear in earnest; so that 'tis evident that nothing is wanting to the longer Faith and Virtue and Obedience of the Person, but a longer Life to evidence and exercise the same in: There I freely and fully own that the Repentance is accepted, and the Sins pardoned; there I question not but God is reconciled, and ready to bestow Everlasting Salvation, how short soever the Time shall be which He is pleas'd to afford them afterward. And accordingly, I own my Hopes of the Repentance of such, if any such there be, who are vouchsaf'd a long, and gentle, and lingring Sicknes, and who are vouchsaf'd the Grace to make such an Happy Use of the Divine Forbearance and long-Suffering, as to appear really *converted from Sin to God*; and to evidence such their Sincerity by the unfeigned Fruits of Repentance and thorough Reformation both in Heart and Life, before it pleases God to take them out of this World. Here is

true Repentance and Holiness of Life suppos'd actually obtain'd, and for some time really exercis'd by the Sick Persons ; and therefore here is Reason to believe, that the same Good God who afforded the Penitents such Influences of his Holy Spirit, as did in earnest *renew them in the Spirit of their Mind*, and gave them also some Space of trying the Sincerity of their Resolutions, and of exercising those Graces he bestow'd upon them, would accept of such true Repentance, and reward such unfeigned Obedience in the other World. And accordingly I believe, that wherever the Almighty accepts of any one's Repentance, He does afford the Penitent some Time for the Real Exercise of his Virtues, for the Actual Living a Holy Life before He takes him out of this World. But then I say, that since God's Grace is ever necessary to true Repentance ; since also those who have delay'd their Repentance to a Death-bed, have certainly and most justly forfeited that Grace of God, and have therefore no right to expect it at their last Hours ; since also God in his Word expressly requires the *Obedience of the Life* as well as the *Change of the Heart*, in order to Salvation ; and since withal, as we have seen, God has several times assur'd us, That He will not by *his Spirit always strive with Men*, but will refuse the *Late Prayers and Cries* of those who have all along refus'd the Offers of his Mercy ; and who never would turn to Him till the Hour of their Extremity ; I say, since all this is so, I am afraid it will at length appear, that what we most properly call a Dying, or Death-bed

bed Repentance is never sincere, nor accepted by God : But that those miserable Souls who have depended on it are all lost and undone for ever. And 'tis but too certain, that many of those who are willing to be as tender as possible in the Case, and are dispos'd to have some Hope of a Few of these Late Penitents ; yet own, that there is no *Promise* in Scripture for God's Acceptance ; and that therefore there is only Room for God's *uncovenanted Mercy*. But if these consider, that at the Day of Judgment, God will proceed exactly by the Terms of the Gospel-Covenant, and accordingly will deal with every one according to that Covenant ; and condemn all which that Covenant condemns , as the Scripture frequently assures us ; and that God has by several express Threatnings told us , that he will not have Mercy on those who are wicked till the last: They will perhaps find Reason to forsake that groundless Opinion, and to restrain the Divine Mercy to such as the Scripture restrains it to, namely, to those who in time repent , and live according to his Sacred Commandments.

'Tis certain, and own'd by all, that no other Repentance is pleasing to God , but such as changes the Soul from the Love of Sin, to the Love of God and Goodness ; and such as would , if it had Opportunity , conquer all Temptations , and actually produce a Holy and an Obedient Life for the Time to come. Now, Is it possible, in the Nature of Things, that the Soul can be chang'd from Vice to Virtue in a moment ? And on a sudden , when encompass'd with the Pains , and Aches, and

Miseries of a Death-Bed ; can conquer all its old Habits and Propensions to Wickedness, and become in a few Hours or Days, Holy and Religious, and fit for the Kingdom of Heaven ? *Can the Ethiopian thus soon change his skin, and the Leopard so suddenly change his spots, and they that are accustomed to do evil, thus easily learn to do well ?* No, certainly ; this is not possible with Men, or humanly speaking. And tho' I will not say that 'tis absolutely impossible with God ; yet I will say, that, As I do not know that ever God did yet work a Miracle, to Convert and Save an Obstinate Sinner at the last ; so, I think, he has several times declar'd in Scripture, as we have above shewn, that he never will do it ; nay, so far from it, that he will not then *hear their cry for Mercy, when trouble cometh upon them ; but will laugh at their calamity, and mock when their fear comes : And that then they shall call upon him, but he will not answer ; they shall seek him early, but they shall not find him ; for that they, before in their Health and Strength, bated knowledge, and did not chuse the fear of the Lord.*

Prov. i.

24, 25, 26.

Upon the whole ; I must say, that I see no manner of Foundation from the Sacred Scriptures for any other Hopes to a Death-bed Repentance, than that of the Abatement of their Misery ; not because True Repentance is ever unavailable ; but because the Prayers and Good Wishes, the Sorrow and seeming Resolutions of that Time, are not *True Repentance* ; nor without a Miracle, which we have no imaginable Reason to expect, can amount to that Thorough Change of Heart and Life, which

which is the alone Condition of the Gospel-Covenant, and alone can give us a Title to the Joys of Heaven.

And O what a sad Case is a Sinner in at his Hour of Extremity; when, in Hopes of God's Mercy at that most *needful time of trouble*, he has delay'd his Reformation, and expected to find the same Favour at last with the Penitent Thief upon the Cross; and instead of Pity and Compassion, finds nothing but Wrath and Indignation from his Offended God! *Consider this ye that forget God, in your Health and Strength; lest the Divine Vengeance tear you in pieces, and there be none to deliver you.* Psal. L. 22.

(2.) If this be the Case, That a Death-bed Repentance has no manner of Foundation for Hope in the Holy Scriptures; hence we learn, how miserably Men are mistaken in the Season of their Desiring Help of God's Ministers, and their Prayers for them. The Generality of People never apply themselves to such as have the Care of their Souls committed to them, till their Assistance can do them little good, and their Prayers signify little to them; I mean, till the Time of Sicknes and Death; when they look upon themselves as going out of this World. This is certainly a very fit Time for *Good Men* to desire the Prayers and Assistance of their Spiritual Guides, at the Conclusion of their Holy Lives: And even, their Assistance of Bad Men at that time, is so far fit and seasonable, as there may be any possible Hopes of their Recovery; and that the Advices and Exhortations at that time, may in such

such a Case be expected to have more Influence on them afterwards, than those which they had despis'd before in their Health and Prosperity: But as to the Design of these poor miserable Wretches, in sending at that time for their Ministers; which is to comfort them, and send them to Heaven by their Prayers for them; 'tis wholly vain, and to no purpose. For certainly, where the Word of God speaks no Comfort, God's Ministers can speak none, without incurring the Penalty of Unfaithful Shepherds, and having the Blood of those who are hereby encouraged to delay their own Repentance, requir'd at their Hands. And then, as to the Prayers for the Salvation of the Dying Person, God has in Scripture assur'd us, that *He will not bear them*; as we have seen above; and therefore they are to little purpose offer'd to him. So that you see, a Death-bed, which is generally the only time of Bad Men's desiring the Assistance of God's Ministers, is the most improper of all other, and generally of little or no Advantage at all to them. If indeed Men design'd to receive Benefit by their Spiritual Guides, they should in their Health frequently apply themselves to them for Directions in their Lives; for Means to overcome their Temptations; for Rules of Serving God in their Families; for Satisfaction in their Scruples about the Lord's-Supper, or any other Duty they are dissatisfied about; for Advice in the Choice and Reading of Good Books, and for Comfort and Edification under the several Afflictions they lye under; for Directions how to live justly and conscientiously in their Way
of

of Trade and Merchandise, and what Rules ought to be follow'd in Difficult Cases of that nature: And lastly, in general, what Means and Helps are necessary, in order to Securing our Holiness here, and so of *dying in the Lord*, and thence Obtaining the Crown of Glory hereafter. If our Hearers would in their Health and Strength apply themselves in these Cases to their Spiritual Pastors, much Good might hence be received by them; nay, perhaps more Good than from their Publick Labours. But while they venture to go on in a Careless way, in a constant Neglect of the Holy Sacrament, and other Duties of Religion; in a worldly and pleasurable Course of Life; and think that any Assistance or Comfort can be at last afforded them by God's Ministers, in order to their Eternal Happiness; they are strangely and fatally mistaken, and will, when it is too late, repent of, and regret their Madness and Folly; when they, with *Dives*, in *Hell* lift up their eyes, being in Torments; and cannot obtain by all their Importunities, one drop of water to cool their tongues, tho' they be tormented in those eternal Flames.

From which sad State, and dreadful Misery,
God of his Infinite Mercy deliver us
all, &c.

April 16. 1699.

S E R.

SERMON II.

PHILIP. III. 8, 9.

I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: For whom I have suffer'd the loss of all things, and do count them but dung that I may win Christ: And be found in him; not having mine own righteousness which is of the Law, but that which is through the faith of Christ; the righteousness which is of God by Faith.

Altho' these Words in their Primary Sense do only import a Preference of the Christian Religion before the Jewish, as to the Obtaining the Divine Favour; and contain only St. Paul's Resolution to expect Justification at the Hands of God by the Christian Means, Faith and Obedience, rather than by the Jewish Ceremonial Observances; and so, in effect, do only exclude the Ceremonial Law from a Possibility of Advancing Men to Eternal Happiness: Yet *because* the Assertion is in general Words; *because* other Texts of Scripture

pture extend this Matter farther ; and because
we are more immediately concern'd with o-
thers than the *Jews* in this Matter ; and are in
this Age in danger of Losing our Esteem for
Christianity ; as if Natural Religion were
sufficient for the Justification and Salvation of
its Observers , without any Regard to the In-
stitution of our Saviour : On all these Accounts,
I shall venture to wave a Nicer Adherence to
the particular Design of *St. Paul* in these
Words , and to make a larger Advantage of
them.

The Observation, therefore , which I shall
raise at present from this larger Sense of my
Text, as the Subject of my present Discourse,
is this : “ That Natural Religion , or the
“ most Exact Observance of the Law of Na-
“ ture , when separate from the Christian In-
“ stitution , is insufficient for the Justification
“ and Salvation of Men.

Now, in my Prosecution of this Observati-
on, I shall,

I. Prove the Truth and Certainty of the
same.

II. I shall Vindicate the Justice and Good-
ness of God therein.

III. Which I mainly intend ; I shall shew
how this comes to pass : Or, what are the pecu-
liar Advantages of the Christian Religion ;
whereby it alone becomes Capable of Procu-
ring the Justification and Salvation of Men.

I. I am

I. I am to prove , That the Observation of Natural Religion alone, without the Christian, will not avail to the Justification and Salvation of Men.

Now this Proposition is evident from these Arguments.

(1.) From the Necessity there was of Preaching the Gospel over *all the World*, in order to its Conversion and Salvation.

Our Lord gave a strict Command to his Apostles ; *Go ye into all the World, and preach the Gospel to every Creature.* And accordingly, *They went forth, and preached every where.* In like manner is the Command in St. Matthew ; *Go ye and teach, or make Disciples of, all Nations.* And to the same purpose in St. Luke ; *That Repentance and Remission of Sins should be preached in all Nations, beginning at Jerusalem.* Now, to what End was all this Care about the Universal Spreading abroad the Religion of our Saviour, but in order to the Salvation of Mankind ? With what Reason, or upon what Account, was all this Solitude for the Conversion of all the World to the Christian Doctrine ? But because God intended thereby the Eternal Welfare of all Mankind ; and desir'd, that *All men should be saved, by coming to the acknowledgment of the Truth ?* Certainly, the Apostle's Reasoning in a Parallel Case, is here very Just and Conclusive ; That if the *First Covenant*, and so the Law of Nature, *had been faultless*, and sufficient of it self to Eternal Salvation, there would have been no place sought for

Mark xvi.

15.

Ver. ult.

Matth.

xxviii. 19.

Luke

xxiv. 47.

1 Tim. ii.

4.

Heb. viii.

2.

for a second. Almighty God, as well as his Vicegerent Nature, does nothing in vain: And therefore, this Exact Care for the Spreading of the Gospel of our Saviour throughout the Earth, in order to the Salvation of Men, is a sufficient Evidence that Salvation was not to be attain'd without it, by the bare Light of Reason, and Law of Nature.

Nor is this Proposition only evident by Deduction and Consequence; but,

(2.) 'Tis the express Assertion of the New Testament; and put past Question by very frequent and very evident Testimonies of the Sacred Scriptures.

In the Words following those before quoted, our Lord himself, when he had commanded his Apostles to preach his Religion to every Creature, assures them that as, *He that believeth and is baptized shall be saved; so, He that believeth not, shall be damned.* And in the Sixth Chapter of St. John, under the Figurative Expressions of *Eating his Flesh, and Drinking his Blood*, he asserts the absolute Necessity and Sufficiency of Faith in himself in order to Eternal Life: *Jesus said unto them, Verily verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh, and drinketh my Blood hath Eternal Life; and I will raise him up at the last Day.* The same is the Assertion of the Beloved Disciple St. John, *This is the Record that God has given to us Eternal Life, and this Life is in his Son: He that hath the Son hath Life, and he that hath not the Son of God hath not Life.* And, to name but one more

Mark xvi.
16.

Joh.vi.53,
54.

1 Joh. v.
11, 12.

Acts iv.
12.

more of those numerous Texts to the same Purpose, *S. Peter* is still rather more exprefs. *Neither is there Salvation in any other, for there is none other Name under Heaven, given among Men, whereby we must be saved.* All which Places of the New Testament are too plain to need a Paraphrase, and do fully establish my first Proposition, That no Religion, or Way of Divine Worship, but the Christian, is available to the Justification and Salvation of Men. I am therefore in the next Place

Acts x. 34,
35.

II. To vindicate the Divine Justice and Goodness in this Dispensation; and to shew, That notwithstanding the Virtuous Heathens are excluded from the Christian Salvation; yet that the Almighty is Righteous in such his Ways, and Holy in such his Providence with Regard to them. It has indeed hitherto been a very perplexing Difficulty to considering Men, that since *God is no Respector of Persons, but in every Nation he that feareth Him and worketh Righteousness, is accepted with Him*; yet that the Books of the New Testament should confine Salvation to the Christian alone, and so, as has been hitherto thought, should in effect condemn all others to the Torments of Hell.

Now in so difficult a Case, which Side can we embrace: If we say that bare Morality, and the Observation of the Laws of Nature suffice for our Everlasting Happiness, we, as we have just now seen, not only render the spreading of our Saviour's Gospel throughout the World a vain and unaccountable Thing; but run counter to the whole Aim and Tenor of

of the New Testament; and plainly contradict the most Undoubted Authority of our Lord himself, as well as of his Holy Apostles. If we, on the other hand, dare not say That; but incline to condemn the Heathen World; we not only oppose St. Peter's Words, before quoted, concerning the Impartiality of God's Dealings with all the Nations of the World, but lay the heaviest Imputation upon the Just and Merciful Creator of all Men imaginable; by asserting, that the greater Part of Mankind are by God himself put into such a miserable State, that, do they what they can, they must inevitably perish for ever. So that, in plain Terms, which side of the Question forever we take, we are engag'd in Difficulties at first sight almost inexplicable. But, to disentangle our selves, Let us lay aside the Opinions of Men, and hear our Lord himself in this Case; who, as the Learned Dr. Nichols has well observ'd, gives us a plain Solution of this (otherwise) insoluble Knot and Riddle of his Providence. *In my Father's house,* Joh. xiv. 2, 3. *says our Saviour, are many Mansions; If it were not so, I would have told you; I go to prepare a place for you: And if I go and prepare a place for you, I will come again and receive you to my self, that where I am there ye may be also. q. d.*

“ The Almighty has various States of future
 “ Happiness, (as well as degrees in the same
 “ State :) And whereas other Virtuous Per-
 “ sons, which never believed in me, shall be
 “ in some lesser and inferior States of Happi-
 “ ness in the other World; I have so peculiar
 “ and so tender a Love for you, my own

D

“ Disci-

“ Disciples and Followers, for whom peculi-
 “ arly I am about to dye upon a Cross, that
 “ I will take care to secure a particular System
 “ of Extraordinary Happiness in the other
 “ World for you; even that very same I my
 “ self am to enjoy; the most Glorious and
 “ Blissful that Creatures of your Capacities
 “ can partake of, and are able to bear.

Which Reasoning of our Lord fairly im-
 plies, That Virtuous Persons, of all Ages and
 Nations, shall be Happy in the Future World;
 and enjoy their several Degrees of Blessedness
 hereafter, according to their several Degrees
 of Goodness here: But then all this is entirely
 different from that peculiar and extraordinary
State of the Highest Bliss imaginable, that is
 prepared for the True Christian, and is in
 Scripture stil'd *Salvation; the Kingdom of Hea-*
ven; a Crown of Glory; an incorruptible Inheri-
tance; and such like.

Notwithstanding, therefore, that a Virtuous
 Heathen, and a Brave Moralist, shall be so far
 from being Damn'd hereafter, that he shall
 be in a State of Happiness, and rewarded for
 his Good Works; yet 'tis evident that he can-
 not be *Sav'd*; he cannot go to *Heaven* in the
 Christian Sense: He cannot hope for that *far*
more exceeding and eternal weight of glory,
 which the Faithful wait for in the World to
 come. This Extraordinary *State* of Joy, is the
 Purchase of the Blood of Christ; and the Re-
 ward of what he has done and suffer'd for us;
 and not the bare Consequence of our own Vir-
 tue, or the bare Recompence of our own im-
 perfect

perfect Obedience. All which being thus stated, by way of Preface ; I now come,

III. To enquire what is the mighty Difference in the Actions themselves, since there is so great an one in the Rewards : Or, what is the true and proper Distinction between a Moral Virtue and Christian Grace ; between the Performances of a mere Heathen, acting according to the Light of Nature ; and of a Believer in Jesus, that acts upon the Principles of Christ's Religion reveal'd in the Holy Scripture.

Now in this Case, 'tis evident, there is ordinarily no Difference in the General Nature of the Actions themselves. Justice and Charity, Humility and Temperance, Piety and Devotion, are, in some sense, equally the Business and the Duty of a *Plato* and of a *St. Paul* ; and they both would certainly agree, that we ought to *Live Righteously, Soberly and Godly, in this present world.* Nothing is so generally agreed on among Considering and Well-disposed Persons, as the Natures of Good and Evil, Virtue and Vice, in all Ages and Nations of the World. The Heathen Moralists have written excellently upon such Points ; and our Saviour every where inculcates the Necessity of an Universal Compliance with the Eternal Rules of Right Reason, and the Laws of Nature, which are the Laws of Virtue also, in his Gospel. This therefore being so ; that the Virtues of a bare Heathen are the very same with those of a Christian ; it will become us to be very careful in considering this Matter, and in rightly

Tit. ii. 12.

stating the true Difference of the one and the other. And 'tis the more necessary to do this, because there have been, and still are, Gross and Fatal Mistakes on both hands in this Point: The *Antinomians*, on one side, most unworthily Depressing and Vilifying the most Substantial Duties of Religion, under the Notion of bare Morality, and as those *deeds of the Law* so much despis'd by St. Paul in his Epistles: And not a few, on the other side, overvaluing the same, even barely consider'd, and as they might be in a mere Heathen uninstructed in the Gospel of Christ.

Both these Extremes are very wide from Truth; of very pernicious Consequence to the Souls of Men; and do the greatest Dishonour possible to the Christian Religion. While the first Mistake undermines the Foundations of all Religion, by slighting Virtue and Morality; in the Practice of which alone 'tis possible for Human Nature, nay for an Angel, or the God of Glory himself, to be Perfect and Happy: And the latter makes the Wonderful and Stupendious Dispensation of the Gospel, and the Salvation of Mankind by our Blessed Mediator, of little or no Consequence in the World; and plainly Unworthy of that God who alone was the Author of it. That we may therefore state this Matter as carefully as possible; it will be necessary to observe beforehand, that for Brevity's sake we shall not here take notice either of those Virtues and Duties which are *wholly* Peculiar to the Christian Religion; such as Baptism, and the Lord's Supper; or of those which in *great measure* are so, such

such as Forgiving Injuries, and doing Good to our Enemies; or indeed, of the greater Degrees of any of the Virtues which are in the Christian, than in the Heathen Moralists: Nay, nor of that Inward Change and Renovation of Soul, which is the principal Origin of all true Piety in Regenerate Persons, and the main Effect of Supernatural Grace: All which Things are yet very Considerable in our present Enquiry. We shall not, I say, think it necessary now to insist upon those Points; But supposing the Good Actions of the one the very same, both as to their Number and Degree, with those of the other, shall consider what Circumstances, Ends, Reasons, Prospects, and Assistances there are, which make the Distinction between them; and which, by the Christian are superadded to those which the Philosopher has Regard to in his Virtuous Demeanor in the World.

Now, in this Case, 'tis very plain, that Circumstances of this Nature do exceedingly alter, nay, oftentimes quite change the Nature of Human Actions; and That same Prayer which put up by a *Pharisee*, out of a mean Design to *have glory of men*, and with an Intention to get an Opportunity of *devouring widows houses* thereby, is an Abomination in the sight of God; would be, in the Mouth of a truly Humble and Charitable Person, *a Sacrifice of a sweet smell*, and highly pleasing to the Almighty. To come, therefore, at last home to our main Point; I say, that the Graces of a Christian are deriv'd from so much Higher Assistance, are done from so much Nobler Principles and

Motives ; to so much better Ends ; and Offer'd to the Divine Acceptance through so much a more acceptable Medium , and more powerful an Intercession , than the Virtues of a Heathen ; that 'tis no wonder they are esteem'd quite of another Nature , and Capable of a much greater Reward , than the others are , or can be suppos'd to be. The Distinguishing Advantages , therefore , of the Christian's Good Works above those of the Heathen , are reducible to these Three General Heads.

(1.) The Graces of a Christian , are the Answers of his Prayers for the Divine Assistance ; and so are the Effects of the Aid of the Holy Ghost.

(2.) The Good Works of a Christian are done upon Higher Principles , upon Nobler Motives , Ends and Intentions , than those of any Heathen whatsoever.

(3.) They are Offer'd up , and become Acceptable , through the alone Merits and Mediation of the Only-begotten Son of God.

Of which in their Order.

(1.) The Graces of a Christian , are the Answers of his Prayers for the Divine Assistance ; and so are the Effects of the Aid of the Holy Ghost.

That this is the Case under the Gospel , is every where plain in the New Testament , and so generally acknowledg'd by the Christian Church in all Ages. *If any man have not the Spirit of Christ , he is none of his. For if ye live after*

after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. I will put my spirit within you, and cause you to walk in my statutes. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him? And accordingly, it has been ever a great Part of the Christian Worship, to Implore the Divine Aid, and the Assistance of the Blessed Spirit of God, in all our Religious Actions, in the Acquisition and Exercise of every Grace and Virtue, and in the whole Course of our Holy Conversation in this World.

Ezek.

xxxvi. 27.

Joh. iii.

5, 6.

Luk. xi.

13.

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And this is of vast Importance to our Humility, to our Devotion, and to our Dependance on God, for all the good Dispositions of our Souls, and the Effects thereof in the Holy Government of our Words and Actions. This lays us low in our own Sight, at the same time that it secures our Virtues, improves our Graces, and renders all due Honour and Glory to the proper Fountain and Original of all: And so continually draws down New Supplies of the same Grace from the God of our Salvation. But then, as the Sense of the Derivation of all Virtue and Goodness from the Divine Assistance of God's Holy Spirit, was very far from the Sentiments of the most Refined Moralists among the Heathen; so those Devotions

and Prayers for the same, as well as that Humility of Mind, which are the Consequences of the owning of this Truth, appear but too evidently to have been Strangers to them. A constant Course of Devotion and Prayer to God, in general, is, I think, scarce to be found practis'd by any of the Heathen Moralists: But however, some Brave Sayings now and then set aside; 'tis plain, they look'd on their Virtues as their own proper Acquisitions, and the principal Things their Deities had no Share in at all: And so they could not, by their own avow'd Principles, put up any Petitions to the Gods for them. And agreeably hereto, they most notoriously wanted that true Humility and Lowliness of Mind, which should have recommended all their other Performances to the Divine Acceptance. The Bravest Heathens are, 'tis plain, but too Conceited in this Point: And because they look'd upon Virtue as the Perfection of Human Nature, (as indeed it is;) and at the same time look'd upon it as wholly in their own Power, and owing entirely to their own Faculties, (as it is not;) they by a Fatal Mistake thought they had a Right to be *Proud* of themselves on this Occasion, to boast of their own Excellencies, and to contemn and trample upon all others; whose *Modesty*, perhaps, render'd them not less really Worthy, than those *Boasted Qualifications* did themselves. However, this Unhappy Error took them off from that Dependence on God, that Application to him in all their Good Actions, and that Affecting Sense of their own Vileness, and of their En-
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ture Reliance on the Divine Mercy for all they *were* as well as all they *enjoy'd*, which are so proper in such wretched and sinful Creatures as we are; and which alone can recommend us with any Advantage to the Acceptance and Blessing of the Almighty. And this is the first Advantage of the Christian above the Heathen Moralist, that the former owns and implores the Assistance of the blessed Spirit of God in all his Religious Performances, which the other does not; and so is mightily defective in those blessed Effects of the same, both as to his own Mind, and as to the Divine Acceptance of all his Actions, which the other has the mighty Advantage of.

(2.) The good Works of a Christian are done upon higher Principles, upon nobler Motives, Ends and Intentions than those of any Heathen whatsoever.

And the particular higher Principles, Ends and Motives, I shall at present take notice of, are these following (1.) His Virtuous Actions are done out of a Principle of Obedience to the Commands of God, and in order to Please and Glorify him. (2.) Out of a Principle of Gratitude to his Blessed Saviour, and from a deep Sense of Christ's unexpressible Goodness in his Redemption. (3.) From a firm Belief of God's Promises, and an Earnest Expectation of his Blessing and Favour upon his Obedience: as well as a like firm Belief of God's Threatnings, and a deep Fear of his Anger and Displeasure upon his Disobedience. (4.) In hopes of the Crown of Glory, and in order to fit him for the Heavenly Reward; as well

well as from the Fear of the Punishments in Hell, and that he may avoid that dreadful Condemnation hereafter.

(1.) The good Christian's Virtuous Actions are done out of a Principle of Obedience to the Commands of God, and in order to Please and Glorify him.

cc This is the proper Design of true Religion, To take us off the foolish Inclinations we have to do as we list, by following our own corrupt Lusts and Appetites, and to make us entirely willing to resign our selves to the Divine Will; and to submit most chearfully to the Order and Disposal of the Almighty: In one Word, to be truly desirous of pleasing and approving our selves to God. This was one great End in the Jewish Dispensation, of those numerous, troublesome, and chargeable Institutions which God gave that People upon their Deliverance out of Egypt, that he might prove and exercise their Submission and Obedience to him:

Jer.vii.22, 23. Thus, I spake not unto your Fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning Burnt-offerings or Sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my People; and walk ye in all the ways that I have commanded you, that it may be well unto you. This was the great Commendation of the Faith and Piety of Enoch, That before his Translation to Heaven, he had this

Heb. ii. 5. Testimony, that he pleased God: And this Intention in our good Actions is highly necessary in order to their becoming Religious, and recommending us to the Divine Favour: For
while

while we barely regard *our Selves*, our own Ease and Satisfaction, and the Quiet of our own Minds ; or while we only regard *others*, and their good Opinion and Commendation of what we do, without any Respect to the Will and Pleasure and Glory of *God*, we may Act Wisely, and Prudently, and Bravely, but can't properly be said to Act *Religiously* ; and so cannot expect a much greater Reward than what our selves or others can bestow upon us. And this was generally the Case of the Heathen Moralists. The Beauty and Pulchritude of Virtue, as well as the Ugliness and Deformity of Vice ; the Easiness and Peace of Mind arising from the one, and the Disturbance and Disquiet from the other ; together with the Glory and Reputation resulting from the one, and the Infamy and Disgrace accompanying the other, were well known, and mightily regarded by them. But as to the referring all to God, and the regard to his Authority in all their virtuous Behaviour, very little appears among them. So far from it, that they sometimes pretended to compare themselves, or their Wise Men with the Immortal Being himself, and in Point of Virtue to equal them to, if not prefer them before him. On which account 'tis no wonder that the good Christian hopes for more from God, than the virtuous Heathen ; since the latter always asserted that Virtue was sufficiently its own Reward at present ; (which therefore they received from themselves and others, as a main part of their Pay for it ;) whilst the former, thankfully taking notice of the same Motives, looks on them as the natural Rewards
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of Virtue, ordained of God for our Encouragement, for Tokens of his Approbation and Favour, and Declarations of his Will, do still regard the great Author of all Things, and in all their Holy Actions endeavour to Please, Obey, and Propitiate the Divine Majesty; and so cannot but Interest themselves more in his Love and Favour, and justly hope for greater Rewards from him in the other World. When we do a good Action out of this real Design, and with this full Intention of testifying our Obedience, our Homage, and our Duty to our Creator, and in order to please and approve our selves to Him, *in whom we live, move, and have our Being*: When we have a regard to the will and good Pleasure of our continual Preserver, and our gracious Father, in all the worthy Actions we do, and in the whole Conduct of our virtuous Behaviour; when, I say, we do all from a solid Principle of Veneration and Submission to Almighty God, we may justly expect a much greater Reward, and a higher *State* of Happiness from the same God, than those who had little or no Regard to him in all they did, but aim'd principally at their own Ease and Quiet, and Reputation in this World thereby. So that here is evidently another plain Reason of the Preference of the good Christian's Virtuous Actions, before those of a bare Heathen, because the latter seek *themselves*, and the former seek *God*: the latter do Actions only *morally Good*; while the former do such as are truly and properly *Divine and Religious*.

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(2.) The good Christian's Actions are done out of a Principle of Gratitude to his Blessed Saviour, and from a deep Sense of Christ's unexpressible Goodness in his Redemption.

And this to be sure is a distinguishing Character of the Virtues of a Christian, which no other Persons in the World can so much as pretend to: And therefore cannot hope for the Rewards annex'd to it. We, who have been instructed in the Gospel, and admitted into the Christian Church, know that we are not now only under the Dominion of Almighty God the Father, but also under that of the Lord Jesus Christ, the Only begotten Son of God:

For to this end Christ both died, and rose, and re- Rom. xiv. 9.

lived, that he might be Lord both of the dead and living. For the Father judgeth no Man; but hath committed all Judgment unto the Son: That all Joh. v. 22, 23.

Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. For God so Joh. iii. 16.

loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. We know also, That

the Only begotten Son of God, tho' he was in the Form of God, yet did not assume an E- Philip. ii. 6, 7, 8, 9, 10, 11.

quality with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death,

even the death of the cross. Wherefore, as it there

tollows, with great Reason, God also hath highly exalted him, and given him a name which is a-

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bove every name : That at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth ; And that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father. Observe how Pathetically the beloved Disciple speaks of this Love in our Redemption. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. Now since we have known and believed this Love, that God and our Blessed Saviour have had to us, we are the most ungrateful Wretches in the World, if we be not exceedingly moved hereby to a chearful Obedience, and ready Submission to the Laws of our dearest Saviour. We, who are redeemed by the Blood of Jesus, cannot but remember the Words himself has said to us, *If ye Love me keep my Commandments. And again, He that hath my Commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.* We, who owe all our present Comforts and future Hopes to our Saviour Christ, cannot sure but have the highest Value and Veneration for him and his Holy Laws imaginable : And accordingly cannot but have respect in all our Virtuous Actions to his sacred Will and Pleasure, and to his Authority and Dominion over us, who paid the Price of our Redemption upon the Cross, and is now at the Right Hand of God, making continual Intercession for us. And as this great and

1 Joh. iv.
9, 10.

Joh. xiv.
15.
ver. 21.

Rom. viii.
34.

and powerful Motive to our Obedience is peculiar to a Christian, so it cannot fail of a peculiar Acceptance and Reward at the Hands of Christ. 'Tis He, who has the *Keys of Hell and of Death*, on the one side; and of *Heaven and Eternal Life* on the other. 'Tis He, by whose Merits and Mediation the Joys above, and those Mansions in his Father's House, that are peculiarly design'd for his Followers, were purchas'd and prepar'd for them; 'Tis his Love that inflames their Souls, and encourages their Diligence; 'Tis his Spirit that assists their Infirmities, and *leads them in the Path of Righteousness for his Names sake*. 'Tis out of a deep Regard to his tender Love, and unsearchable Goodness, to that *height, and breadth, and length, and depth* of the Divine Pity and Compassion, to that *Love of his which passeth Knowledge*, that his Servants and Martyrs *resist even unto Blood, striving against Sin*; and deny themselves, and take up their Cross, and follow their Crucify'd Saviour: all of them in Heart and Resolution, and Multitudes in Deed and Reality, *forsaking Houses, and Fathers and Mothers, and Brethren, and Sisters, and Wife and Children, and Lands, nay, and Life it self also*, for the sake of Christ and his Gospel: And can we wonder at the peculiar Regard their Saviour bears to them, and the peculiar Virtue and Dignity of such Obedience and Resignation, such Love and Veneration, such Gratitude and Submission to his Will and good Pleasure in all Things? Can we imagine that the good Actions of any Heathen Moralist, who knew nothing, and did nothing of all this, will in any measure be so acceptable

Apoc. i.
18.

acceptable in the sight of Christ, or will in any degree be so highly rewarded by him? No, certainly; as these are most Noble and Generous Motives of Obedience, and so of the highest Consideration in themselves; so are they also wholly Christian Motives; and both they, and their exceeding great Recompence of Reward peculiar to Believers in Jesus.

(3.) The Graces of a Christian are exceeding preferable to the Virtues of a Heathen; because the latter are chiefly done out of meaner Inducements relating to this Sensible World, but the former, from a firm Belief of God's Promises, and an earnest Expectation of his Blessing and Favour, upon his Obedience; As well as a like firm Belief of God's Threatnings, and a deep Fear of his Anger and Displeasure, upon his Disobedience.

cc And truly this Motive seems in great part to have been the Foundation of that mighty and distinguishing Regard, which the Author to the *Hebrews*, in his 11th Chapter, affirms God to have had to the Good Actions of many Brave Persons recorded in the Old Testament: and on which Account, tho' they liv'd before the Times of the *Messias*, yet they seem to have assign'd to them a Part in his Kingdom; and were to enjoy some Degrees of even the Christian Salvation, and of the Joys of Heaven. For, the Meaning of *St. Paul* is plainly to magnify the Good Actions of the Patriarchs, and Holy Men of old, from their being done out of true Faith in God, a firm Belief of his Promises, and a Fear of his Threat-

Threatnings ; tho' they appear'd never so unlikely, and never so contrary to the Course of this World, and the Thoughts of Men. Thus Noah's Faith is celebrated, because that at the Command of God, *He prepared an Ark for the saving of his House* from a General Deluge ; which was a thing never before heard of, *οὐδὲ γὰρ ἔτι ἔκαστος βλέπων*, and was so contrary to the settled Course of Nature, as to appear next to impossible. By Faith Noah being warned of God of things never before seen, moved with fear, Heb. xi. prepared an Ark to the saving of his house ; by the 7. which he condemned the world, and became heir of the righteousness which is by Faith. Thus Abraham, the great Father of the Faithful, is celebrated for offering up at the Command of God Isaac his only Son, or his most dearly beloved Son, and the Son of the Promise ; notwithstanding it was such a Command, as seem'd flatly contradictory to the Divine Prediction about his being the Father of many Nations, and of the Promised Seed also ; counting that God was able to raise him up even from the dead ; as is observed concerning him. By Faith Abraham when he was tried, ver. 17, 18, offered up Isaac : and he that had received the pro- 19. mises, offered up his only begotten Son : Of whom it was said, That in Isaac shall thy seed be called : Accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure. And as this entire Reliance on the Word, the Threats, or Promises of God, was a brave, a generous, and, if I may so call it, a Christian Principle of Obedience, and of the greatest Value in the Sight of God ; so accordingly these great Heroes upon Account of such

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their Faith in God ; and perhaps I may add,
 in the Messias to come also, appear to be vouch-
 safed the Rewards peculiar thereto, and to en-
 joy the Heavenly Felicity. Thus *Noah* is said
 to be *an Heir of that Righteousness, or Justifica-*
tion which is by Faith. They are many of them
 said to *desire a better Countrey, that is an Heav-*
ly ; and God is affirmed not ashamed to be called
their God, because he had prepared for them a Ci-
ty. Nay, good Christians are made to *sit down*
with Abraham, Isaac and Jacob in the Kingdom
of God. And the Pious Beggar, *Lazarus*, when
 he died, *was carried by Angels into Abraham's bo-*
som. By all which it appears, that, as these
 brave old Patriarchs were acted by Divine and
 Christian Motives, by the Promises and Threat-
 nings of the Almighty, as well as by the Re-
 spect to the Messias to come, and the Hopes of
 his *Recompence of Reward*: So they wereto be
 vouchsaf'd the Christian Blessedness, and made
 Partakers of the Joys of Heaven. And certain-
 ly, the having Regard in all our good Works,
 not only to the *Authority*, but the *Revelation* of
 Almighty God ; and the acting upon such
 Hopes and Fears as are above this World, are
 invisible and unseen, but by the Eye of Faith,
 is of the highest Value, and the most accepta-
 ble to God of all Things whatsoever. By this
 we give Glory to God indeed, and own his
 Veracity, his Faithfulness, his Justice, and Good-
 ness before all the World. As it is justly a high
 Commendation of our Resignation to our Sa-
 viour now that he is invisible, that *whom we*
have not seen we love ; so is it ever a very
 Glorious and Rewardable Thing to *walk by*
Faith

Faith and not by Sight; to live as seeing him that is invisible; most firmly to believe the Promises and the Threatnings of our Saviour, and more to hope for the former, and dread the latter, than we hope for, or dread any Happiness or Misery in this World. Our Lord cannot but take it very kindly at our Hands, that we rely more upon his Word and Promise than upon all the Probabilities and Prospects before our Eyes; and that we more fear his Threats, and himself who is able to destroy both Soul and Body in Hell, than those which can kill the Body, and so deprive us of all, but what we expect from him in the Life to come. This is truly thankful, noble and generous in it self, and of the highest Price in the Sight of our Heavenly Father: And so 'tis no wonder if the Graces of a Christian, which flow from such Divine Principles, are most highly esteem'd, most peculiarly consider'd, and rewarded by the Just Judge of all the World, in the final Distribution of all Things.

(4.) The Virtuous Behaviour of the Christian is peculiarly considerable, because 'tis done not only from a Belief of God's Promises or Threatnings in General, but especially of that great Promise of Eternal Life; and of that great Threatning of Eternal Death. His good Works are done in hopes of the Crown of Glory, and in order to fit him for the Heavenly Reward; as well as from the Fear of the Punishments in Hell, and that he may avoid that dreadful Condemnation hereafter.

1 Joh. ii.

25.

Cap. v. 11.

Luke xx.

35.

2 Tim. iv.

7, 8.

Phil. iii.

20.

Col. i. 12.

Heb. xi.

25, 26.

This is the Promise that He hath promised us, even Eternal Life. This is the Record, that God hath given to us Eternal Life : And this Life is in his Son. This Eternal Life is the great and main Hope of a Christian : This it is that he labours, and toils, and suffers for ; That he may be counted worthy to obtain that World, and the Resurrection of the Dead. For this he fights the good Fight, he finishes his Holy Course, and in spite of all Oppositions to the contrary, keeps the Faith, that henceforth he may enjoy the Crown of Righteousness, which the Lord the Righteous Judge will give him at the great Day. The good Christian knows that Heaven is a State of Sinless Perfection, Purity, and Holiness ; and that unless he be in this World fitted and disposed in the Temper and Disposition of his Mind for it, 'tis impossible he should ever come thither ; or if he were there, 'tis impossible he should be other than miserable. He therefore by all the Instruments of Religion, and the Means of Grace, endeavours to wean himself from this vain World, and gradually to grow up into a Divine Nature and Heavenly Disposition. He has at present in good measure his Thoughts, his Meditations, his very Conversation it self in Heaven. He labours continually to make himself fit and meet to be a partaker of the inheritance of the Saints in light. He, in hopes of this great Recompence of Reward, chuses rather to suffer all Afflictions and Persecutions with the People of God, than to enjoy the Pleasures of Sin for a season. And, As for the dreadful Threatnings of Eternal Death, tho' he is willing to act rather out of Love and Hope, than out of Fear and Terror,

ror, especially in the Progress and Conclusion of his holy Course; yet is he so affrighted with the same, that his *flesh trembles for fear of a Just and Severe God, and he is afraid of this his most dreadful Judgment.* And knowing that *God is a consuming fire,* he does his utmost to *serve him with Reverence and Godly Fear.* Nay, tho' he be a faithful Preacher of the Gospel to others, He takes care to *beat under his own Body, and bring it into subjection, lest when he has preached to others, he himself should become a cast-away.* And can we imagine that no peculiar Reward will attend those high Degrees of Virtue, those brave and generous Affections, Resolutions, Labours and Sufferings, which are inspirited by such vast Prospects, and invigorated by such amazing Sanctions as these? Or, if the Degrees of each Virtue be set aside in our present Enquiry, Is not that Christian Obedience which is excited by the firm Belief of the Words of Christ about the Invisible World; which is improv'd by the Dread of losing his Favour and Presence, and incurring his Wrath and Fury for ever; and which is rais'd to a peculiar Dignity by the joyful Hopes of loving, of seeing, of enjoying his Blessed Redeemer, and his Gracious God in Glory to Eternal Ages; Is not all this entirely different from that meaner Virtue of a Heathen, who is almost wholly unacquainted with all this, and acts upon the poor Hopes of a future Reputation, and the poor Fears that some Persons might reproach him when he is dead and gone. I do not deny, that in the Heathen World there were some faint Opinions and Relicks of the Ancient Tra-

Psal. cxix.
120.

Heb. xii.
28, 29.

1 Cor. ix.
27.

ditions about Future Rewards and Punishments, even before the Times of our Saviour : But this I think I may say, That the Heathen Moralists so little insist on these Motives to a Good Life, that they seem to have had very poor Apprehensions of their Importance, and to have acted very little upon the Belief of them : When on the contrary, the Gospel of our Saviour has *brought Life and Immortality to Light* indeed, and made the Prospects of another World, of Eternal Happiness and Eternal Misery, the great Sanctions of his Laws, and the highest Motives and Arguments to our Duty ; and so will in a peculiar Manner consider and Reward that Obedience which is so mightily owing to the Hopes of this peculiar Reward in the Kingdom of Heaven ; and to the Fears of this peculiar Punishment in Hell.

I come now to the Third and Last General Distinction of the Graces of a Christian from the Virtues of a Heathen : And 'tis,

(3.) That they are Offer'd up, and become Acceptable, through the alone Merits and Mediation of the Only-begotten Son of God.

Now, that this is the great Duty of a Christian, to rely upon the alone Mediation of the Son of God, for the Acceptance of his Holy Obedience, and to Offer up all in the Name, and through the Merits and Intercession of his Saviour, is abundantly evident in the New Testament. By his Grace he hath made us accepted in the beloved. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. And not to trou-

Eph. i. 6.

Col. iii. 17.

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trouble you with more particular Places, the whole Current of the New Testament runs this way, that all the Graces and Favours vouchsaf'd us; all the Assistance we Enjoy, the Blessings we receive, the Services we do, the Devotions we offer, and the Hopes we have, are all in and through our Saviour Christ; on account of his Merits and Mediation, his Sacrifice and Intercession with the Father for us; and that the Purity and Sanctity of the Divine Nature is such, as obliges him to have no direct or immediate Intercourse with us at all, while we are Sinners, but to transact every thing in and through our One and only Mediator, and on his account, and at his prevailing Intercession alone, to Accept and Reward our imperfect Duty and Obedience; and accordingly he requires us not to presume to Approach his own Bar of Justice with our unhalloved and defiled Hands, but to recommend our Selves and Services to his Mercy, by engaging his Only begotten Son on our Side; and by pleading his Merits and Blood on our behalf. This is the great Design of the Christian Religion, (which is the Doctrine of saving Men by a Mediator,) to make us as Holy and Pure in our Hearts and Lives as possible; and yet at the same time, to make us Humble and Lowly enough, and enough sensible of our Imperfections and Sins to rely wholly on the Merits of a Saviour, and to Offer up, and expect the Acceptance of all, in and through his powerful Interposition with the Father for us. And this grand Design of the Christian Religion, in its Doctrine of the Mediation of the

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Son of God, tho' in its Infancy it seems to have been abus'd, and to have afforded an unhappy occasion to the Idolatry of the Heathens, which was given to a kind of Dæmons, or Angels, as Beings interpos'd between Men and the Supreme God; yet in its true and real Purport it was by no means known, and so could not be made use of by the Heathen Moralists. They were so far from Owning all their good Works imperfect enough to need a Mediator, that they were generally very Proud of them, and thought they might on their account challenge all possible Rewards to themselves; and their Religion was so very far from being by them recommended to the Divine Acceptance through the Only begotten Son of God, that they knew nothing of such a Blessed Person for their Saviour, nor of the Holy Ghost for their Sanctifier; and by consequence, as we have before shewn the Defectiveness of all their Goodness, because it either did not at all proceed from the Spirit of God, or at least they did not own it, and make their Addresses to God accordingly for such Divine Assistance; so we here have another most remarkable Instance of the same thing, as to the Mediation of the Son of God. And certainly, if all our good Works be alone acceptable to God, in and through our Saviour Christ, and upon their being offer'd in his Name to the Father; 'tis no wonder that we Christians, who alone by the Blessing of the Gospel, are enabled to offer them in this manner, have much better grounds of Hope for the Favour of God, and the *Mercy of our Lord Jesus Christ unto Eternal Life,*
than

than any other Persons in the World. Nothing being in it self a greater Instance of our own Humility, nor likely to be so pleasing to our dear Redeemer, as the offering all in his Name, the relying on his Intercession, and the making continual use of his Interest and Mediation with the Father on our account, in order to our Holiness here, and our Happiness hereafter: And seeing this Intercession of our Saviour, as appears by that famous Prayer before his sufferings, is either wholly or principally confin'd to his Church and People, 'tis no wonder if the Effects of it be so also; and that while the Heathen Moralist must be content with one of the lower Mansions in the World to come, the Christian Worshipper is admitted to the highest of all, and will be where his Saviour himself is, *in the Heavenly Jerusalem,* *with Jesus the Mediator of the New Covenant, and with God the Judge of all.* *Joh. xvii.* To conclude the whole; Since the Graces of a Christian are done by the Aid and Assistance of the blessed Spirit of God, sought and obtained by his earnest Prayer; since they are done from the noblest Principles, Ends and Motives; out of Obedience to his God, out of Gratitude to his Saviour, out of Faith in the Divine Promises and Threatnings, and in prospect of the Heavenly Rewards above; Since they are also offer'd up, and recommended by the Intercession of the Son of God himself, which the Virtues of the Heathen Moralists were not; 'Tis not at all strange, even without the Consideration of the Additional Duties of a Christian, and his higher Degrees of Goodness, (of mighty Value *Heb. xii. 22, 23.*

Value themselves in this Case,) That they are vouchsaf'd an extraordinary State of Felicity hereafter ; and that the compleat Justification, and Salvation of Man, is only attainable by that Holy Religion which our Saviour has brought into the World, and which by the Infinite Goodness of God, All we, if it be not our own Faults, may Attain and Enjoy for ever. So that, to Allude to the Words of the **Pf. cxlvii.** *Pfalmist, God has shewed his Words unto us the* **19, 20.** *Spiritual Jacob ; His Statutes and Ordinances to us the Israel of God : He hath not dealt so with any Nation, and as for his Judgments, they have not known them. Praise ye the Lord.* Now, therefore, for this great and inestimable Privilege, let us accordingly return to our Adorable Creator, and Redeemer, the Father, and the Son in the Holy Ghost, all possible Praise, Honour, Thanksgiving, and Obedience, henceforth and for evermore. *Amen.*

June 10. 1699.

S E R-

SERMON III.

H E B. VIII. 6.

But now He hath obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was establish'd upon better Promises.

IN this Chapter, and in a great part of this Epistle to the *Hebrews*, the Author is upon an Enquiry into the Nature and Dignity of our Saviour's Priesthood: In the Chapter before, the Apostle at large insists on the Nature of the *Melchisedecian* Priesthood: And by shewing its Dignity above that of *Aaron*; and that our Saviour was to be a Priest for ever after the Order of *Melchisedek*, and not after the Order of *Aaron*, concludes in my Text, That our Lord in particular *has obtained a more noble Priesthood, a more excellent Ministry; because he is the Mediator of a better Covenant, which is establish'd upon better Promises.* From which Words 'tis evident, That the Promises of the New Covenant, or of the Gospel of Christ, are better and more

more excellent than of the Old Covenant, or the Law of *Moses* : Since therefore the Promises of the New Covenant, or of the Gospel of Christ are Spiritual, and relate to Eternal Life hereafter ; it must follow that the Promises of the Old Covenant, or Law of *Moses*, were Temporal, and related only to this present Life. This Reasoning seems so direct and natural from these Words, that it cannot but appear at first Sight to us : And by Consequence it cannot but be esteem'd a very certain Truth, deduc'd from the Words of my Text, that as the Promises of the Gospel are Spiritual, and relate to Eternal Happiness in Heaven, So the Promises of the Law were Carnal, and belong'd alone to an Earthly Happiness in the Land of *Canaan*. This Assertion therefore might be presently admitted, and the great Dignity of the Christian Religion above that of the *Jews* be consider'd, and gratefully acknowledg'd, did not one of the Articles of our Church, grounded alike upon several other Texts of Scripture, seem to stop our Progress, and to teach a quite contrary Doctrine in this Matter. In the 7th therefore of our 39 Articles, we find these Words ; “ Both in the Old and New “ Testament, Everlasting Life is offer'd to “ Mankind by Christ : Who is the only Medi- “ ator between God and Man, being both God “ and Man. Wherefore they are not to be “ heard, which fain that the Old Fathers did “ look only for Transitory Promises. If the Promises under the Law were only Temporal and Transitory, the Fathers under the Law could expect no other : And we have just now

now seen, that the Apostle, by a very necessary Consequence, asserts the Premises, and therefore must assert the Conclusion also : And so, as far as yet appears, must downright contradict this Article of our Church before us. And indeed, if we set aside the Consideration of the Opinion of our Church, and barely consider the Matter as it is laid down in Scripture, we shall find Difficulty enough on either side. If we allow, with my Text, that the *Mosaic* Promises were all so far inferior to those of Christ, that therefore before the Appearance of our Saviour in the Flesh, no Man could obtain any more than an Earthly Reward ; we shall not only contradict other plain Scriptures, but lay a very heavy Imputation upon God himself ; who should deny all Possibility of Future Happiness to all the Good and Holy Patriarchs of Old, only because they liv'd too soon, and were not born after the Incarnation of our Lord. Yet, on the other side, if we are unwilling to believe so hard an Opinion, and so look upon the Promises of the Law as Spiritual, and relating to Eternal Felicity hereafter ; we not only seem to undervalue the peculiar Excellency of the Christian Religion, but to go contrary to not a few Places of Holy Scripture also on the other side.

This is the State of the present Case : If we deny Eternal Salvation to all before our Lord's Coming, we seem to contradict Scripture, and derogate from the Divine Goodness. And if we allow Eternal Salvation to the Pious Patriarchs of old, we seem to Depreciate the Christian Institution, and to contradict

tradict Scripture also. So that we have an Unhappy Dilemma before us ; and at first sight appear entangled on both sides, with Difficulties not easily to be overcome by us. But, in order to disentangle our selves, let us consider this Matter more particularly ; and see whether the Assertion of my Text, with all its just Consequences ; *viz.* That the *Jewish* Religion was so inferior to the Christian, that whilst the *Jews* could only expect a Reward in this Life upon their Obedience, the Christians justly expect an Eternal Reward hereafter upon theirs ; be not very consistent with that Article of our Church before-mention'd ; very agreeable to the Divine Goodness ; and very reconcilable to those Texts of Scripture, which seem at first to assert the contrary.

I shall endeavour to set this whole Matter in as clear a Light as I can, in the following Propositions ; which I shall prove as I go along ; and then draw an Inference or two from the whole, and so conclude.

My Propositions are these.

cc I. That Covenant, of which *Moses* was the Mediator ; and which consisted of the Promises and Duties by him given to the *Israelites* ; does by no means relate to another World ; but is confin'd wholly to this Present Life.

cc II. Yet the Old Pious Patriarchs, and Holy Men, not only before, but after the Law of *Moses*, were under a Covenant, whose Promises and Duties referr'd to another World : And as they perform'd its Spiritual Duties, so they justly expected its Eternal Rewards.

III. This

III. This Covenant, therefore, was not the Legal Covenant, or Law of *Moses*; But the New Covenant, or Covenant of Grace, founded upon the *Messias* who was then to Come: Whence they were oblig'd to these Spiritual Duties, and whence they expected this Eternal Happiness. And lastly, by Consequence,

IV. The New, or Christian Covenant, is as Ancient as the Fall of Man; and its Spiritual Duties, and Eternal Rewards, have ever since been the Duties and Rewards of all those Pious Men who were Members of it.

I. That Covenant, of which *Moses* was the Mediator; and which consisted of the Promises and Duties by him given to the *Israelites*; does by no means relate to another World; but is confin'd wholly to this Present Life.

This Proposition is evident, not only from the Confessed Silence of the *Pentateuch*; the Digest of that Law of *Moses*, as to any plain Promises of the Future Happiness: Not only from the Nature of those Laws he gave them; which referr'd generally either to the Ceremonial Worship of God; to the Political State of that People; or to such an Outward Conformity to the Rules of Virtue and Morality, as was barely necessary to their Temporal Welfare. 'Tis, I say, not only evident from those Observations, but from the express Assertions of the New Testament. *The Law*, says St. Paul, in this Epistle, made *nothing perfect*; but the bringing in of a better hope *did*, by the which we draw nigh unto God. So that neither the Christian Perfection, nor Happiness, could ever be the Fruit of that Law of *Moses*,

Heb. vii.
19.

Rom. vii. 5. *Moses. When we were in the flesh, says he in another place; i. e. while we were under the Carnal Dispensation of that Law; the motions of sin which were by the Law, did work in our members, to bring forth fruit unto death. Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence. What the Law could not do, in that it was weak through the flesh, the Gospel did. So that the Law of Moses was so far from affording Assistance enough for Mortification, Regeneration and Inward Holiness; that it afforded but too plain an Occasion to the Increase and Aggravation of Sin in the World. As many as are of the works of the Law, are under the Curse: For it is written, Cursed is every one that continueth not in all things that are written in the Book of the Law, to do them. For that no man is justify'd by the Law in the sight of God, it is evident. For the just shall live by faith. If there had been a Law given which could have given Life, verily Righteousness should have been by the Law: But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ, might be given to them that believe. So that the Mosaic Law was so far from rendring its Observers capable of Eternal Life, that by the Rigor and Severity of its Injunctions, it left Men under the Divine Displeasure and Malediction. All which Places, taken with the Force of my Text, and of many other to the same Purpose, make it, I think, evident, That neither the Duties nor Promises of that Law relate at all to the Future Life: And were not at all design'd in order to the Felicity of Heaven, but confin'd wholly to the present World.*

(2.) Yet

(2.) Yet the Old Pious Patriarchs and Holy Men, not only before but after the Law of Moses, were under a Covenant, whose Promises and Duties referr'd to another World: And as they perform'd its spiritual Duties, so they justly expected its Eternal Rewards. That this Proposition is equally true with the former, the Scripture does abundantly assure us. When the Old Testament brings in Almighty God declaring himself *The God of Abraham, the God of Isaac, and the God of Jacob*, after they were dead, and out of all Prospect of present Temporal Happiness from our Saviour's Exposition of these Words we may collect, that God intended still to be *their God, i. e.* to make them sensible he was so, by the extraordinary Happiness he resolv'd to bestow upon them in the Future State.

Exod. iii.
6. 16.

Matt. xxii.
32.

Mark xii.
26.

Luke 20.

37.
Vid. Heb.
xi. 16.

In thy Presence is fulness of Joy, and at thy Right Hand there are Pleasures for evermore, says David, in the very midst of the Legal Dispensation.

Psal. xvi.
11.

Tho' he slay me, yet will I trust in him, says Job, long before the giving of Moses's Law, and in a Country sufficiently distant from the Land of Israel.

Job xiii.
15.

Many of them, or the Multitude of them, that sleep in the Dust of the Earth shall awake; some to Everlasting Life, and some to Shame and Everlasting Contempt. And they that be Wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever: Says the Prophet Daniel, nearer the Conclusion of that Legal Institution.

Dan. xii.
2, 3.

By Faith Noah was made an Heir of the Righteousness, or Justification which is by Faith.

Heb. xi. 7.

Ver. 24.

By Faith Moses esteemed the Reproach of Christ greater Riches than the Treasures of Egypt; for he had respect unto the recompence of the Reward.

Joh. xi. 23.

When our Lord assured *Martha*, that her dead Brother *Lazarus* should rise again; She immediately, and without Hesitation, according to the firm Belief of the *Jews* then, reply'd: *I know*

Ver. 24.

that he shall rise again at the Resurrection in the last Day.

Luke xvi.

27. — 31.

And, to conclude this Head, we have our Saviour's own Word for it, That *Moses* and the Prophets were sufficient Testimonies of a future State. For when *Dives* in Hell desir'd of *Abraham*, that he would send *Lazarus* to his five Brethren, to assure them of the Misery of the Wicked in the other World; and prevent their coming to that Place of Torment: *Abraham* answers thus, *They have Moses and the Prophets, let them hear them*: And to a farther Importunity to the same Purpose, he adds, by way of a Decretory, and final Answer: *If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the Dead.*

Plainly implying, That there were fair Warnings of the future Damnation of the Wicked, to a careful Reader of *Moses* and the Prophets: And such Warnings as were sufficient to render the Ungodly inexcusable, without any farther Demonstrations to the same Purpose.

These Places of Holy Scripture, especially if confirm'd and explain'd by two remarkable Chapters to this Purpose, the one in the Old, the other in the New Testament; I mean the 18th Chapter of *Ezekiel*, and the 11th to the *Hebrews* (too large to be here in Particular insisted

sisted on) do, I think, abundantly Demonstrate my Second Proposition; and secure the Truth of the before-mention'd Article of our Church, *That the Old Fathers did not only look for Transitory Promises.*

(3.) This Covenant therefore was not the Legal Covenant or Law of Moses, but the New Covenant, or Covenant of Grace; founded upon the Messias, who was then to come; whence they were oblig'd to these Spiritual Duties, and whence they expected this Eternal Happiness. This is but a necessary Corollary, or Inference from the foregoing Propositions. For if the Ancient Fathers did justly expect ²⁷ Eternal Life hereafter, and did it both *before* the Mosaick Covenant was establish'd, and *after* it was establish'd, without any manner of Encouragement from that Covenant; it must be upon account of that older and better Covenant, the Covenant of Grace. Now in order to the right understanding this important Point, we must remember, that ever since the Fall of Man, and that Original Promise of the ²⁷ Saviour to come; that *Seed of the Woman* alone, ^{Gen. iii. 15.} who was to *break the Head*, and destroy the Power of the Old *Serpent* the Devil; The Covenant under which all Mankind was plac'd, was no other than the *Covenant of Grace*, or the Covenant of the Redemption and Salvation of the World, by a firm Faith in, and Obedience to the Messias, the Son of God. We must ²⁷ also remember, That tho' this Covenant was reviv'd, explain'd, and promulgated more solemnly to the World by Christ and his Apostles; yet that it was from the beginning of ^{F 2} Things

Things reveal'd, and deliver'd down to all future Generations: Partly by such express and particular Revelations as the frequent, if not constant, Appearance of the Son of God upon the Earth did then permit: Partly by the several distinct Renewals and Revivings of it to *Noah*, to *Abraham*, to *David*, and others: Partly by the clearer and clearer Intimations of it in the Prophets, as the fulness of Time drew near: And, what is very considerable here, in great measure by the Institution of Propitiatory Sacrifices, deriv'd down from *Abel* to all future Ages, as constant, visible, and standing Monuments and Memorials of the Necessity of that great Propitiation, that one Sacrifice upon the Cross, on which this New Covenant was founded and establish'd for ever. We must therefore consider, That since this Covenant made with all Mankind (that upon Faith in, and Obedience to the Messiah and Redeemer of the World, they should be Pardon'd and Sav'd:) Since, I say, this Covenant takes Date from the Fall of Man, it cannot be evacuated, or its Force abated, by the giving of the Law of *Moses* afterward. *St. Paul*, looking only so far back, as to the Confirmation of this Covenant to *Abraham*, rightly argues, That nothing coming afterward, no, not the Law of *Moses* it self, could at all set aside this more Ancient, more Gracious, and more Universal Covenant. *This I say, that the Covenant that was confirmed before of God in Christ, the Law which was 430 Years after cannot disannul, that it should make the Promise of none Effect. If therefore we go still backwarder to the Original of this*

this Covenant, to the Fall of Man; we may still more strongly argue, That the Covenant that was confirmed before, in the beginning of the World, of God in Christ; the Law of *Moses*, which was above 2000 Years after, cannot disannul; that it should make the Original Promise of Eternal Life of none Effect, to the several Nations and Generations of the World afterward. Which Things rightly consider'd, will clear this Matter; and take away all appearance of Contradiction between the two former Propositions; which before seemed so contrary to one another. 'Tis true, the Holy Patriarchs did expect Pardon of Sin, and Eternal Salvation at the Hands of God. 'Tis withal true, That the Law of *Moses* has no Promises of Pardon and Salvation annex'd to it. But tho' the Covenant, or Law of *Moses*, made for a Time, with one Nation, upon particular Designs, contain'd no such Promises; yet the Covenant of Grace, made with *Adam*, renew'd with *Noah*, with *Abraham*, with *David*; deliver'd down by constant Tradition; attested by the Consent of the Prophets; typify'd by all the Propitiatory Sacrifices throughout the World, and in Particular by those among the *Jews* themselves; and in the fulness of Time compleatly and finally promulgated, establish'd, and secured to the whole World by the Advent of its Great Mediator Himself; This Covenant, I say, did, and does, and for ever will contain those inestimable Promises; and so all those, who by Faith in, and Obedience to this great Redeemer, put themselves within this Covenant, whether before, under, or since the Law

of *Moses*, have just Reason always to expect the blessed Rewards of it. The Covenant, or Law of *Moses*, was a kind of little *Codicil*, annex'd to this great Testament or Covenant, made with all Mankind: And was indeed a special Provision to separate one Nation, of which the *Messias* was to spring, from the Idolatry and Wickedness of the rest of the World. 'Twas an Institution for that single Nation; by God's Providence over which, his General Providence in the Government of the World was to be demonstrated; and by whose Ceremonial Worship, the great Truths relating to the Mediator's future Kingdom, were to be Typically or Sacramentally exhibited, and represented among Men. And it was an Institution to secure the Settlement once made by the pressing Hopes and Fears of present Happiness, or Misery, on their Observance or Non-observance of the Commands given to them by *Moses*: Without any farther Regard to the future State. This was plainly the Nature of the Mosaick Covenant: And farther, the Letter of it will by no means Conduct us. But then we must remember, that every Member of this Covenant of *Moses*, was also, or might be a Member of the Covenant of Grace. He was one of the Posterity of *Adam*, with which this Covenant, as well as of *Jacob*, with which *the other* was made: And by Consequence, as his External and Punctual Observance of the Statutes and Judgments given by *Moses*, would Entitle him to the Temporal Happiness of the Earthly *Canaan*; so would a firm Faith in the *Messias* to Come, and an inward and hearty Com-

Compliance with the Laws of Nature, and Spiritual Piety, which were ever the Laws of the Messias, Entitle all truly good Men to the Heavenly Canaan, and Everlasting Happiness. And as the generality of the Carnal and Ungodly *Jews* went no farther in their Thoughts or Practice, than the Law of *Moses*; and by Consequence, had all their Reward in the Land of Promise here below: So the Holy Patriarchs and Prophets look'd beyond that Law. They, in St. Paul's Words, *saw the Promises of* Heb. xi. *the Gospel afar off, and were perswaded of them,* 13. *and embraced them.* And so by Faith in, and Obedience to the Messias then to come, arriv'd at the Land of Promise above; *That better Country, that is, an Heavenly.* And so Abraham, Ver. 16. *and Isaac, and Jacob, and all the Prophets, are sat down in the Kingdom of God for ever:* Whence God is not ashamed to be called their God, because he hath provided for them a City. Which Explication of this Matter brings me home to the Fourth and Last Proposition, *viz.*

(IV.) That the New, or Christian Covenant, is as ancient as the Fall of Man; and its Spiritual Duties and Eternal Rewards, have ever been the Duties and Rewards of all those Pious Men that were Members of it. This Assertion is, I think, fully prov'd from the following Scriptures.

Jesus Christ the same yesterday, to day, and Heb. x. *for ever:* Or the same common Mediator to 8. *the past, present, and future Ages of the World.*

1 Pet. i. 18, 19, 20. *Ye were redeemed with the precious Blood of Christ ; as of a Lamb without blemish and without spot : who verily was fore-ordained before the foundation of the world ; but was manifest in these last times for you.*

Mat. xxv. 34. *Come ye blessed of my Father , inherit the Kingdom prepared for you from the beginning of the world.*

Eph. i. 4. *God has chosen us in Christ before the foundation of the world ; that we should be holy and without blame before him in Love.*

Tit. i. 2. *In hope of eternal life , which God that cannot lye, hath promised before the world began.*

2 Tim. i. 9, 10. *Who hath saved us , and called us with an holy calling ; not according to our works, but according to his own purpose , and the grace given to us in Christ Jesus before the world began. But now made manifest by the appearing of our Saviour Jesus Christ.*

Apoc. xiii. 8. & xvii. 8. *And in the Apocalypse of St. John, Good Men are said to have their names written in the Book of the slain Lamb, from the foundation of the world.*

All which Places do plainly imply , that the Covenant of Grace , founded upon the Blood of the Mediator, which was to be shed in the Fulness of Time ; and containing the Promise of Eternal Life ; is as early as the Fall of Man , and as early as the *Mosaic* Creation it self. And that this Covenant thus founded on the Redeemer to come , was made known to the World, as well as determin'd in the Divine Counsel ; appears by that most remarkable and signal Testimony of the most Ancient Book of Holy Scripture ; I mean , the Book of Job.

Where

Where we find that Noble and Ancient *Arab*, in the midst of his sore Afflictions, and when he appears to have no longer preserv'd any Hope of a Temporal Deliverance, professing still his Faith in his Gracious Saviour, and in the Joyful Resurrection at the last Day.

Oh that my words were now written! Oh that they were printed in a Book! That they were graven with an Iron Pen and Lead in the rock for ever! For I know that my Redeemer liveth; and that he shall stand at the latter day upon the Earth. And tho' after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for my self, and mine eyes shall behold, and not another; tho' my reins be consumed within me.

Job xix.
23,---27.
With Cap.
xvi. 22.
& xvii. 1,
11, &c.
& xix. 10.

From all which Evidence, the last Proposition is clear; That the Promises as well as the Duties of the New Covenant, are as Ancient as the Fall of Man. So that, now I have dispatch'd the Propositions I at first intended, I may come to a few Inferences, or Observations, deducible from what has been already discours'd. And,

(1.) It is to be noted, that when I assert that the Law of Moses did alone regard the Duties and Promises relating to an Earthly Happiness in the Land of Canaan; I do by no means include therein the Decalogue; or that Abridgment of the Moral Law, which we call the Ten Commandments. The full Import of these Commands implies the hearty and inward Love of God and of our Neighbour; which are the main Points of the Christian Religion: And, by our Lord's Answer to the Young Man,

Mat. xix.
16, &c.

Man, enquiring, What he should do to attain Eternal Life; namely, That if he would enter into Life, he must keep these Commandments; 'tis plain, that the Observation of them was in order to a Future Happiness. But then the Decalogue is neither included under the Laws, nor Statutes, nor Judgments of Moses; being still call'd the Covenant; the Tables wherein it was written, the Tables of the Covenant; and the Ark in which it was kept, the Ark of the Covenant; in the Scripture Language. Nor indeed was It given the *Israelites* by *Moses*, but by the Son of God himself, upon Mount *Sinai*. It was written by the Son of God himself upon Two Tables of Stone, of his own preparing: And when those Tables were broken, It was not committed to *Moses* to renew the Copy; but was again written with the Finger of God, upon other Tables of Stone, prepared by *Moses* for the same purpose.

So that we must ever remember, that tho' the Decalogue, or the Ancient Precepts of the Sons of *Noah*, enlarg'd and apply'd to the Circumstances of the *Jews*, were Obligatory to them; and taken into the Collection of their Laws, like as Circumcision was also: Yet, that it was prior to that Law in its Original, as well as Circumcision. It was a Part of the Covenant of Grace, as well as Circumcision: And it was immediately reveal'd by the Son of God himself, as well as Circumcision. And thus *Moses*, who was the Mediator in the other Laws given to the *Israelites*, was not concern'd here: And so this Divine System of Morality is, properly speaking, no part of that Law given

ven by *Moses*, of which I before discour-
fed.

(2.) It must be remark'd also; that because the Jews were under a particular Dispensation relating to this Life, and the Happiness thereof; which the rest of the World were never concern'd in; we must not argue from the Promises and Observations among that People, to the alike Expectations in the other Nations of the Earth. This is a Matter well deserving a Careful Observation and Distinction: For want of which great Difficulties have arisen in the Minds of Men, and the Scripture has appear'd to contradict it self, upon a Comparison of several Places of a seemingly very different Importance. Thus, among the *Jews*, it was an Observation made by King David himself: I have been young, and now am old; yet saw I never the righteous forsaken, nor his seed begging bread. Implying, that both the Righteous and their Posterity were taken notice of by God: And where the Good Man himself was for some time afflicted, or in Misery; yet God's Providence had a Regard to his Virtue, and rewarded it in the Eyes of Men, both in himself, and in his Offspring. And this was so true a Rule then, that the *Psalmist*, in his great Perplexity about the unaccountable Methods of Providence, in suffering the Wicked to flourish, while the Righteous were oppress'd; yet at last owns, that the Wicked constantly were destroy'd at last; and became evident Examples of a distinguishing Providence in this World. *When I went into the Sanctuary of God, then understood I the end of these Men. Surely thou*

*Pf. xxxvii.
25.*

*Pf. lxxiii.
17, 18, 19,
20.*

thou didst set them in slippery Places ; thou castedst them down into Destruction. How are they brought into Desolation as in a Moment ; they are utterly consumed with Terrors ? As a Dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their Image. And this same Thing is at large the Subject of the before-mention'd 37th Psalm.

Eccles. ix.
1, 2.

But now, if we take a larger View, and go out of the Bounds of Judæa ; either into Arabia, in the Book of Job ; Or into all the rest of the World, with the wide View of King Solomon ; We shall perceive a quite different Face of Things. We shall see the Righteous for many Generations in Affliction, and the Wicked in Prosperity. We shall find that all Things come alike to all, and that no Man can know the Love or Hatred of God, by all that is before him ; i. e. by any of the Events or Affairs of this World. Nay, in the Ancient, as well as the Latter Ages of the World, down to our Saviour, with his Apostles, and the Primitive Confessors and Martyrs, we shall often find the Ungodly in Splendor and Power ; and the Upright and Conscientious in Misery and Persecution for Ages together. In this Case, How shall we reconcile God's Promises in the Old Testament, of Temporal Prosperity upon Men's Obedience, and Threats of Adversity upon Disobedience, or the foremention'd Observations of the Psalmist, with those Others already noted to the contrary ? They appear very opposite, and contradictory to one another. But the Consideration of the peculiar Nature of the Mosaick Law, and its Temporal Promises ; which o-
ther

ther Nations were not at all concern'd in, as we have already discours'd, will afford us a plain Solution of this Difficulty. Among the *Jews*, God was oblig'd by that *Covenant of Works*, the Law of *Moses*, to Prosper the Observers of it; and to Punish the Disobedient in this World. And accordingly, the whole History of that Nation, as well as the Places abovemention'd, assure us it really happen'd among that People. But then, the *Covenant of Grace* is of another Nature; and so far undervalues the Enjoyment of this short Life on Earth, that without any nice adjusting the Good and Evil, the Prosperity and Adversity thereof, it mainly regards the future State, and establishes the great Sanctions of its Laws in the important Joys and Torments of the World to come. So that 'tis no wonder if the Face of Things appear very different in other Ages and Nations, from what it did formerly in *Ju-ry*, during the Continuance of the Mosaick Dispensation; and that consequently, the Promises or Rules, occurring in that State, do not hold in others, which had nothing to do with the Law of *Moses*. To conclude All: We have seen, that the Mosaick Covenant is wholly of this World: We have seen also, that yet Holy Men in all Ages, justly expected Happiness in that to come: We have seen, that the Reason hereof was, That these Holy Men hop'd for this future Happiness, as they were under the Covenant of Grace, and not as under that of *Moses*: And thence, by Consequence, we have discover'd, that the Covenant of Grace in Christ, is as ancient as the Fall of Man,

Man, nay, as the World it self: From which we have, by way of Inference, observ'd, That the Ten Commandments, as given by the Son of God on Mount *Sinai*, was no part of the Mosaick Covenant, but of the Covenant of Grace; and by Consequence, in the main at least, equally obliging to all Ages and Nations of the World. We have in the last Place, endeavour'd to reconcile the several Methods of God's Providence, giving Temporal Prosperity to the Good, and Adversity to the Bad among the *Jews*; and yet at the same time, leaving the Sanctions of his Laws in other Nations to the Rewards of Heaven, and Punishments of Hell in the World to come. What therefore remains for us Christians, who never were under the Obligations to Moses's Law, and so cannot challenge to our selves the Enjoyments of this Life upon our Obedience; But that we despise the poor insignificant good Things of the present World, and set our Hearts, our Affections, our Endeavours upon those Things which are above, where Christ sitteth at the Right Hand of God? And with a Faith as much superior to that of the Ancient Patriarchs, as the Light we enjoy is more clear and certain than theirs, press toward the great Mark and Price of our high Calling, that Inheritance Incorruptible, Undeiled, and which fadeth not away, reserved in Heaven for all the Faithful. To which, God of his Infinite Mercy bring us all, &c.

Col. iii.
1, 2.

Aug. 6. 1699.

S E R

SERMON IV.

PHILIP. I. 23.

I am in a strait betwixt two: having a desire to depart, and to be with Christ; which is far better.

THE Apostle, St. Paul, in the Verses before my Text, was considering with himself whether Life or Death were the more eligible: Whether he should desire to live longer for the Good of the Church; or now depart in Peace, for his own immediate Advantage and Happiness. *To me to live is Christ, and to dye is gain.* To live, is to promote the Religion of my Saviour Christ; to dye, is most for my own present Satisfaction and Bliss. *But if I live in the flesh, this is the fruit of my labour; τὸ τοῦ καρπὸς ἔργον; this is Operæ Pretium, well worth my while: Because of the Benefit which will accrue to you Philippians, and to the rest of those Churches which are committed to my Care, by my Continuance among you. Yet what I shall chuse, I will not.*

not. I cannot tell how to determine in so hard a Case. And then follow the Words of my Text : *For I am in a strait betwixt two : having a desire to depart, and to be with Christ ; which is far better.*

Whence it follows ; That when a Good Man departs this Life, he not only still lives, as to his Soul ; but lives with Christ also in Joy and Happiness.

The Proposition , therefore , which I shall draw from these Words, for the Subject of my present Discourse, is this.

That the Souls of the Righteous, immediately after they are deliver'd from the Burden of the flesh, are in Joy and Felicity. Or, that, in general , the Soul does not sleep between Death and the Resurrection : But is in a State, either of Happiness or Misery, as soon as ever it is departed out of this World.

Now, in the Handling of this Point ; which is, I think , of Considerable Consequence in it self ; clearly reveal'd in Scripture ; and yet doubted of by some who call themselves Christians, even in the present Age ; I shall reduce what I have to say to the following Heads, to be discours'd on briefly in their Order.

I. The Soul of Man is an entirely Distinct and Independent Being ; and therefore is Capable of Existence, of Joy or Torment, when tis Separate from the Body.

II. The Soul of Man is not only Capable of Existence, of Joy or Torment in the State of Separation ; but will naturally Exist ; will naturally be Happy or Miserable in that State of Separation.

III. This

III. This Existence of the Soul in Joy or Torment in the State of Separation, was so obscurely reveal'd under the Law, that few or none of the Holy Men under the Old Testament, seem to have been sensible of it.

IV. Yet is the same Truth deducible from some Intimations of the Old, and from the most express Assertions of the New Testament.

V. Notwithstanding the Soul of Man will be Happy or Miserable in this State of Separation, yet will not that Happiness or Misery be complete or consummate, till the general Resurrection, and the final Judgment.

I. The Soul of Man is an entirely distinct and independent Being: And therefore is capable of Existence, of Joy or Torment when 'tis separate from the Body. The Soul of Man is indeed, in its present State, exceeding nearly united to the Body; it communicates with the material and sensible World by its means; it partakes of its Pleasures and Pains; and acquires most of its Knowledge, by the Ideas which the Senses impart unto it. So that it may be truly enough said, that the Soul could not Act upon this sensible World; could not Live, and Understand, and Desire, and Pursue, *as it does at present*, in a State of Separation from the Body. That is, this Body with its present Members, Senses, and Affections, is absolutely necessary to the rendring the Soul of Man an Inhabitant of this Earth, and disposing it for the Actions and Enjoyments of this lower World: But that in its own Nature

it is Spiritual, Active, Intelligent, and so Independent on Flesh and Blood, and Immortal, both true Philosophy and Divine Revelation, Human Reason, and the Sacred Scriptures, conspire to assure us. But to wave the Consideration of Philosophy in this Place, and to come to Revelation; 'Tis certain, that he who made us, best knows our Frame, and of what Parts we are compos'd. When we are disputing of the Nature and Condition of the Soul of Man, and its Distinction from the Body, if we can find that God himself, the Creator of both, has engag'd in the Controversy, we ought, with all Submission and Humility, to search after, and subscribe to his infallible Determination in the Case. Now this entire Distinction between the Soul and Body, is every where evident in sacred Scripture. I shall quote but three Places at present, but those such as are Decretory, and may justly stop all farther Enquiries. The first is from the History of the *Mosaick Creation*, where the Body is first formed out of the Dust of the Earth, and afterwards the Soul infused by the Inspiration of the Almighty. *Gen. ii. 7. The Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a Living Soul.* The second is that Assertion of the Wise Man, speaking of the time of Death. *Eccles. xii. 7. Then shall the Dust return to the Earth as it was, and the Spirit shall return to God who gave it.* Which Place does not only plainly refer us to the former Text, at the Creation; but it self does most expressly assure us, that the Soul is both distinct and separable from the Body, and must

must be really distinguished and separated by Death; and the one dispos'd of in the Grave, while the other is called away to God *who gave it*: Than which, nothing could be more Express or Satisfactory: Unless we except that of our Saviour himself, which is the third Place I refer'd to; I mean that serious Exhortation of his, *Fear not them which kill the Body, but are not able to kill the Soul: But rather fear him which is able to destroy both Soul and Body in Hell.* Matth. x. 28. In which Words the Diversity is not only imply'd, because both *Soul* and *Body* are distinctly mention'd as subject severally to everlasting Perdition: But 'tis directly affirm'd, that those who *kill the Body* are not able to *kill the Soul*: Which beyond Contradiction proves, that the Soul is wholly distinct from, and independent on the Body. Which was the first Point I propos'd to speak to. I come to the second.

II. The Soul of Man is not only capable of Existence, of Joy or Torments in the State of Separation, but will naturally, with the usual Concurrence of God, or of his Holy Spirit, Exist, will naturally be Happy or Miserable therein. Since the Soul seems to be a perfect, real, and entire Substance of it self; and since it no way appears to depend on any created and material Substance, it will continue for ever of it self, unless it seem good to Almighty God, who created it at first, to annihilate it again. This seems equally the Prerogative of Spirit as of Body: And as the Separation of the Parts of Matter before united, is all that can be meant by the Corruption or Dissolution of Bodies, while every individual Atom

remains still in being : So that Separation of the Soul of Man from the Body, which we call Death, by no means infers any Cessation or Annihilation of the Soul it self. But then, cc besides this bare Existence of the Soul after Death, or this *natural Immortality*, I say it is equally Natural, that the Soul be Happy or Miserable in this State of Separation also. As it is a Fundamental Law of Nature, that all real Beings once created, must remain in being for ever, unless the same Infinite Power *destroy*, which first *gave* them their Existence ; So is it a Law of Nature equally sacred and inviolable, that every Being will continue in the same State and Condition it is once in, if no particular Cause alter or disturb it. Thus a Body once in Motion will continue to move till some other Body stop it : Thus particular Bodies of any Figure, will continue such for ever, unless some External Cause change those Figures respectively. Thus also, in the Case before us, the Soul of Man after Death, will continue in the same State it was in before. cc If it was Pious, and Holy, Devout and Religious, Humble and Meek, Kind and Merciful, when it left the Body, it will certainly continue to be the same in the other State. But if it was Wicked and Prophane, Proud and Insolent, Cruel and Malicious, Envious and Spiteful, it will, by a necessity of Nature, remain so for ever afterwards : That is, it will either continue Holy and Happy, or Wicked and Miserable, according as it left the Body in a Virtuous or Vicious Temper of Mind. Perfect Holiness is perfect Happiness : And
com-

compleat Wickedness of Disposition, is compleat Misery. And so in Proportion to the Good or Evil Dispositions with which Men go out of this World, will their Happiness or Misery succeed afterwards. In this Life, the Holy and Unholy live in the same World; have the same Snares and Temptations, the same Senses and Appetites; in short, the same Body that presses down the virtuous Attempts of the one, and diverts the Sense and Misery of the other. But as soon as Death has dissolv'd the Union with the Body, then, and not before, will most plainly appear the different States and Conditions of the Godly and the Ungodly. A heavy Stone may be included in the same Vessel, with the most rarify'd Vapours for a while: But as soon as they are separated, and freed from their Confinement, their different Natures will appear immediately. The one will by a fatal Gravity descend to the Ground, or the lowest Cavern it can reach: The other will as certainly be upon the Wing, and ascend upwards into the purer Regions above. Thus it is in the Case before us: Virtuous and Vicious Souls are here confin'd within the same Prison of the Body: But as soon as Death has made the Separation, the one by a necessity of Nature will ascend to the Regions of Bliss and Holiness: And the other, by a like fatal Necessity, will sink into the Pit of Darkness and Misery. So that the Soul of Man is not only Immortal in its own Nature, but as soon as it comes to the State of Separation, will be Happy or Miserable in its own Nature also. I mean it will be so

whenever it exerts its Faculties with freedom, and without restraint ; not denying at the same time the possibility of such Restraint or Suspension , as 'tis the Case at present in Sleep , and perhaps was the Case of the departed Saints before the coming of our Saviour. For,

III. This Existence of the Soul in Joy or Torment in the State of Separation , was so obscurely reveal'd under the Law , that few or none of the Holy Men under the Old Testament seem to have been sensible of it.

This Observation will prevent the greatest Objection, against what I am hereafter to assert; viz. That the Sacred Scriptures do demonstrate
 cc the Souls of Men to be happy or miserable immediately after Death, and before the Resurrection. For we must consider , that tho' God did all along reveal to Mankind, that they were to live again after Death ; that their Bodies should again be united to their Souls ; and that then the Righteous should be rewarded, and the Unrighteous punished in another World ; which Truths were the great and standing Sanctions of the Divine Laws in all Ages : Yet it does not appear , that God did reveal to them so plainly , that in the intermediate State they should begin their Happiness and Misery before-hand. So that of Old they may seem to have look'd on that Interval as a State of perfect Oblivion and Inactivity ; and that their Hopes and Fears for the other World , had generally respect to the Resurrection alone, and those everlasting States that were to succeed it.

Thus

Thus the Expressions of the Old Testament, seem to suppose Death the beginning of a long State of Silence and Forgetfulness; contrary to what we shall shew the New Testament every where does assert. Thus Job, the great Afflictor of the Resurrection, describes Death; *Job x. 21, 22.* *Before I go whence I shall not return, even to the land of darkness, and the shadow of death; A land of darkness, as darkness it self, and of the shadow of death, without any order, and where the Light is as darkness.* So in Chap. xiv. ver. 10, 12. *Man dyeth, and wasteth away: yea, Man giveth up the Ghost, and where is he? Man lieth down, and riseth not, till the Heavens be no more: they shall not awake, nor be raised out of their sleep.* Thus also David, Psalm vi. 5. *In death there is no remembrance of thee: In the grave who shall give thee thanks? And again; Psal. xxx. 9. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? Thus also, Psal. lxxxviii. 10, 11, 12. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? shall thy wonders be known in the dark; and thy righteousness in the land of forgetfulness? In like manner, Psal. cxv. 17. The dead praise not the Lord, neither any that go down into silence: Thus also good Hezekiah; The Isaiah grave cannot praise thee, death cannot celebrate thee: *Isaiah xxxviii. 18, 19.* *they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day.* Thus also the Wise Man; *Eccles. ix. 10.* *Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* And if we con-*

Chap. vii.

Chap. xi.
35.

sider, that famous History of the Martyrdom of the Mother and Seven Brethren, in the 2^d. Book of the *Maccabees*; we shall not find the least hint of their hope of Happiness before the Resurrection of the Dead: and that, as the Author to the *Hebrews* says of them, *They were tortured, not accepting deliverance; only that they might obtain a better resurrection, at the last Day.* All which places, with many that might be added of the same import, do, I think, make good my Third Observation; That the living of the Soul in its State of Separation, was not generally understood in the Times of the Old Testament.

IV. Yet is this Existence, this Joy or Torment of the Soul in its State of Separation, deducible from some Intimations of the Old, and from the most exprefs Assertions of the New Testament.

Luke xx.
38.

When God said to *Moses* at the Bush, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*; our Saviour from thence proves the Existence of those Persons in another State: *For he is not the God of the dead, but of the living; for all live unto him*: The Dead are only so as to this world, and as to us, whom they have left behind: But with God, and in reality they are still alive, and capable of his farther Favours to them. And that usual description of Death, that it was a gathering to their people; seems to imply, that they did not look upon the Dead as quite annihilated, but existing in another World. The same Opinion is more undoubtedly confirmed by the practice of Necromancy, or the
con

consulting with the Dead; which was certainly a branch of the ancient Magick, and was practis'd by *Saul* in the Case of *Samuel*. And besides, when *Elijah* was raising the Widow's Son to life; his Expression, *Let this Child's Soul come into him again*; fairly implies, that he imagin'd the Soul not destroy'd, but only separated from the Body, and so capable of returning to it again. But then, if the Old Testament afford us but dark and doubtful Intimations of this Existence of the Soul in its State of Separation; the New Testament is full of undoubted Demonstrations thereof, and of the Joys and Torments of the same State. This Life after Death, this intermediate State of Immortality, as well as that for ever, are fully brought to light by the Gospel. And the Texts to this purpose are so plain, that I shall need to quote but some few of them, as Satisfactory Evidence in the present Case. In *St. Luke* we have a most affecting Parable of our Saviour's, concerning *Dives* and *Lazarus*, and their respective Conditions in this intermediate State in the other World: *It came to pass, that the beggar dyed, and was carried by the Angels into Abraham's bosom: The rich Man also dyed, and was buried: and in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.* That all this Happiness of *Lazarus*, and Misery of *Dives*, was in the intermediate State before the general Resurrection, seems evident, not only by the Series of the History, where they follow immediately after Death, and when *Dives* was in the Grave; but chiefly by the Circumstances following of *Dives* desire that a Message might be

I Kings
xvii. 21.

Chap. xvi.

Luke
xxiii. 42,
43.

2 Cor. v.
6, 8.

be sent to his Five Brethren, who were still living; and of the mention of *Moses* and the Prophets, which were still afforded 'em for their Salvation: Which make it probable, that our Saviour seems to represent the Good as very happy, and the Bad as very miserable, in the State between Death and the Resurrection. And if any should except against this Argument, as taken from a *Parable* only; the next shall be as exprefs, and taken from a *real History*; and 'tis that of the Penitent Thief on the Cross: His Petition was only, that our Lord would *remember him when he came in his Kingdom*; for so it is in the Original; or when he came in his Royal Power and Majesty to judge the World at the Last Day. But our Saviour grants him more than he ask'd; *Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise.* From which Words 'tis plain, that this Penitent was to be with Christ in Paradise at the same time that they were both dead, and long before the general Resurrection. Which, how it will agree with the Opinion of the Sleep of the Soul till the Resurrection, I do not understand: Neither is that remarkable Place of *St. Paul* of less Force to the same purpose. *Therefore we are always confident, (of good Courage, or of good Cheer,) knowing that whilst we are at home in the body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* Where 'tis evident, that to be absent from the Body, to be in a State of Separation, is so far from being in the Land of Silence and Oblivion, that 'tis to be in exceeding

ceeding Joy and Felicity ; to be in the Presence , and to enjoy the blessed Society of the Saviour of the World : Or in the Words of my Text, which are very near of kin to those before us , *to be with Christ, which is far better than the living in this World.* And when the Author to the *Hebrews* , among the Privileges of Christians, recounts this for one, that they are come to the *Spirits of just men made perfect* ; Heb. xii. 23. by that Expression he may seem rather to refer to that Happiness and Perfection they enjoy in their Souls alone *before* , than in their whole Man *after* the General Resurrection.

But to conclude the Proofs under this Head. The Revelation of St. *John*, in his Prophetick Scheme, supposes the same Rest and Existence of the Martyrs departed : *I saw under the Altar the Souls of them that were slain for the Word of God , and for the Testimony which they held : and they cried with a loud voice, saying , How long, O Lord ! holy and true , dost thou not judge and avenge our blood on them that dwell on the Earth ? And white robes were given unto every one of them ; and it was said unto them that they should rest yet for a little season , until their fellow-servants also, and their brethren that should be killed , as they were, should be fulfilled.* Apoc. vi. 9, 10, 11.

So that upon the whole , 'tis clear , that as the Old Testament has *Intimations* , so has the New *certain Proofs* , of the Being, and of the Happiness or Misery of the Soul in the Intermediate State between Death and the Resurrection.

Only let it be here observ'd, that tho' I have hitherto only asserted, what I could more fully

ly prove, *viz.* That the Existence of the Soul in a State of Separation, was scarcely known under the Times of the Old Testament; and that the Discovery of it was therefore principally, if not wholly reserv'd for the New Dispensation of the Gospel; Yet will I now venture to declare my own private Opinion farther to be, that the Case was really so in it self also: I mean, that the Souls of Men Departed under the Times of the Old Testament did really sleep; or at least enjoy an exceeding inconsiderable Share of Life and Sensation, till our Saviour's Coming; nay, perhaps, till his Descent into Hades among the Souls of the Dead, between the time of his Death and Resurrection. I look upon the Declarations in Scripture belonging to this Matter, as exactly agreeable to the Things themselves: And so in the same manner do I believe the Sleep of the Soul till our Saviour's Coming; because 'tis always so represented in Scripture *before* that time: As I believe 'tis not asleep, but in a considerable Degree of Happiness or Misery since that *Coming* of our Saviour; or at least since his Death and Descent into the Invisible World; because 'tis so asserted in the New Testament.

Those who take their Notions in Religion from Modern Books, and the Prevailing Sentiments of the Age they live in, will, perhaps, wonder at these Assertions: But such as with me have no Value for later Doctrines, any farther than they are agreeable to the Sacred Scriptures, and Antiquity truly Primitive, will not be surpriz'd at what I here say. There we find an Account of our Lord's *Going and Preach-*

Preaching to the Spirits in Prison ; of the Gospel
 Preached to them that are dead : Nay , not only
 of our Lord's own Descent into the lower parts
 of the earth , among the *καταχθόνιοι* ; but of
 that of the Apostles also after their Death ,
 for the same purpose, and in order to the ma-
 king the Righteous Deceas'd Partakers of the
 Benefits of Christ's Death by Baptism , or
 somewhat thereto analogous ; without which
 they were not thought capable of an Entrance
 into the Kingdom of Heaven.

1 Pet. iii.
 19.
 --iv. 5, 6.
 Ephes. iv.
 9.
 Philip. ii.
 10.
 Herm.
 Lib. iii.
 Siniq.
 c. 16.
 Ignat. ad
 Magnes.
 §. 9.

This is the truly Original Account of this
 Matter : And I dare not venture to deny or
 elude what comes recommended by such Sa-
 cred Authority ; whatever our later Divines or
 Commentators may pretend to the contrary.
 However, I more positively assert in the last
 place,

V. That altho' the Soul of Man will be Hap-
 py or Miserable in the State of Separation ;
 yet will not that Happiness or Misery be Com-
 pleat, or Consummate, till the General Re-
 surrection, and the Final Judgment.

If indeed we were to discourse of this Mat-
 ter like bare Moralists , especially on the Prin-
 ciples of the *Platonick* Philosophy , we should
 certainly imagine that the Body was so unfit
 for Perfection of either Virtue or Felicity,
 that Good Men once freed from the Bondage
 of the Flesh , would be very averse from a
 Resurrection of it again : As being an Habita-
 tion , or a Prison rather , wholly incompatible
 with the Freedom and Activity of a Reasona-
 ble Soul. But if we seek the Guidance of
 Divine

Matt. xxv.
ult.

Luk. xiv.
14.
Apoc. xi.
18.

Divine Revelation, we shall soon find, that as the Wicked must not be doom'd to their utmost Misery, till their Souls are reunited to their Old Companion the Body; so neither shall the Righteous be compleatly Happy, till the same time. God will so improve, alter, and spiritualize their Mortal Flesh, that it shall be like the Glorify'd Body of their Saviour; and capable of accompanying the Soul in its Noblest Operations, and of adding to its former Intrinsick Happiness. Thus in the New Testament we find the Last Judgment to be the great Date of the Damnation of the Wicked, and Salvation of the Godly. Then, and not till then, are the one *to go away into everlasting punishment*, and the other *into Life Eternal*. Then is the great Period, when Good Men shall be rewarded and recompenced, *At the Resurrection of the Just*; as our Saviour assures us. *The time of the dead that they should be judged*, is the time also that God shall give reward unto his servants the Prophets, and to the Saints, and them that fear his name, small and great; and shall destroy them that destroy the Earth.

And As this is the Sense of the New Testament, (At least, if we abate the Parable of Dives and Lazarus; which is the only Exception that I know of to the contrary in the whole Scripture; and being but a Parable, need not, perhaps, be suppos'd to agree in every Circumstance; but may, at the bottom, represent the Last and Greatest Miseries of the Damned, after the Day of Judgment, and not before:) So is it confirm'd by the Testimonies of the most Ancient Fathers: Who are well known
to

to have deliver'd this as the Doctrine of Christ and his Apostles ; That the Good are Happy, and the Wicked Miserable , immediately after Death : But that the Condition of their Happiness and Misery is incompleat and imperfect till the General Resurrection. And I reckon that when once any Genuine Sense of the Words of Scripture is attested and confirm'd by the Consent of the most Primitive Antiquity, there is no occasion for any further Evidence or Demonstration. Only before I leave this Point I shall a little enquire into the different Nature and Original of the different States of Departed Souls , before and after the Final Judgment.

We have seen that the Soul survives the Body ; and that it shall be Happy or Miserable before in a less degree , as well as after the Day of Judgment in a greater. But is the entire Nature and Original of this Happiness or Misery in both States the same? I suppose not. The Day of Doom is mainly the Day of Rewards and Retributions : The Recompence of the Good , and the Punishment of the Bad. The Effects of the Divine Veracity in his Promises and Threatnings, seem to me in Scripture appropriated to this Solemn Grand Assizes, and the States immediately succeeding. The Devils themselves, who are always wicked enough to be far from Happy, yet are not in expectation of being *Tormented before that time* ; and are now only *reserv'd in chains of darkness , against the Judgment of the great day.* And the very same St. Paul, who *desir'd to be dissolv'd, and to be with Christ, as being far better than continuing in this* World ;

Mat. viii.

^{29.} Jude ver. 6

2 Tim. iv.

8.

World ; yet assures us, that his *Crown of Righteousness* was laid up for him, to be given him by the Lord the righteous Judge at the great day ; and to all those, at the same time, that lov'd and waited for his glorious appearing. So that we may, perhaps, justly distinguish the Natural Happiness and Misery of the Soul from the Supernatural : The *former* is the certain Result of that Virtuous or Vicious Disposition of Mind, with which Men depart out of this World ; and probably will be the Portion of the Heathens themselves : The *latter* is the Effect of the Divine Goodness, or Justice, in the Performance of his Promises and Threatnings ; and may be over and above those lesser Degrees of Joy or Sorrow, which by a fatal Necessity are annex'd to Virtue and Vice, independently on the Revelation of God, and the Dispensation of the Gospel.

These kinds of Happiness or Misery are very different, and deriv'd from very different Causes and Originals ; and so may commence at very different Periods. We may be as Happy or Miserable in the State of Separation, as our Virtues or Vices can make us in their own Natures ; tho' without excluding all Supernatural Additions at the same time. But at the Day of Judgment we shall certainly be doom'd to a State either as Happy as the Divine Goodness and Promises, founded on the Mediation of our Dearest Saviour, can provide for us : Or as Miserable as the Divine Justice and Threatnings, and the Contempt of the Grace of the Gospel, can justly award to us for ever. Which shall suffice for the last Particular.

Having

Having now gone through the several Points I propos'd to Discourse upon at first, give me leave to make a Practical Inference or two, and so I shall Conclude.

(1.) If the Souls of the Wicked are to pass immediately after Death into Misery and Torment, then this ought to be Matter of Terror and Affrightment to the Unrighteous Man. What! Must the Wicked no sooner Die, but come to Judgment! No sooner die and be buried, but in Hell lift up his Eyes, being in some degree of Torment! And will not this Consideration awaken the secure and hardened Sinner? If there were but any Respite after Death; If there were but some Hundreds of Years intermission, in a State of Sleep and Forgetfulness, this were some little present Comfort to the Ungodly. But that they must not only after the final Judgment dwell with devouring Fire, and with everlasting Burnings, but in the Interval be Company for Infernal Spirits, and with them be reserv'd in Chains of Darkness against that Judgment of the Great Day also: This Consideration is absolutely intolerable, and ought to affright all obstinate Sinners out of their Ungodly Courses, and set them upon the serious Practice of Virtue and Religion. I shall only add our Saviour's own Words in this Case: I say unto you, my Friends, Be not afraid of them that kill the Body, and after that, have no more that they can do. But I will forewarn you whom you shall fear: Fear him, who after he hath killed, hath immediately Power to cast into Hell; yea, I say unto you, fear him.

(2.) Lastly, If the Souls of the Righteous are to pass immediately after Death into Joy and Felicity, then this ought to be Matter of Comfort and Encouragement to all Good Men amidst the many Difficulties and Afflictions of this Life. To have had all our Happiness deferred for many Hundreds, if not Thousands of Years, after we had *fought the good Fight, finish'd our Holy Course, and kept the Faith*; had been but an Uncomfortable and Melancholy Prospect. To think of a long State of Oblivion and Inactivity, before we could reap any Advantage by all our Self-denial and Mortification, our Diligence and Labours in God's Service, were but a poor Encouragement in our Christian Warfare. But blessed be God, we Christians are assur'd by his Holy Word, that *our Labours shall follow us* immediately; that Pious Souls are no sooner free from this Mortal Body, but they find themselves with God and their Saviour in Paradise. That no Poor and Righteous *Lazarus* dies and is buried, but the *Angels* immediately carry his departing Soul into Abraham's Bosom. This is exceedingly to the Comfort, and the Encouragement of Pious Men in all their Religious Duties; that 'tis but holding out for this short, very short Life; 'tis but Persevering those few Days they have to Live on Earth, and they are at their Haven, they are out of Danger, Safe, Secure, and Happy in an Instant. Let us all therefore, *be steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as we know that our Labour shall so soon, so suddenly, not be in vain in the Lord.*

1 Cor. xv.
ult.

June 2. 1700.

S E R.

SERMON V.

Preach'd at *Trinity-Church* in *Cambridge*,
January the 25th, 170⁴₅. At which Time
 and Place the several Teachers of the
Charity-Schools, lately Erected in *Cam-*
bridge, appear'd, with the Poor Children
 under their Care, in Number about *Three*
Hundred. To which is added, a Particu-
 lar Account of the said *Charity-Schools*.

2 TIM. III. 15.

And that from a Child thou hast known the
Holy Scriptures, which are able to make
thee wise unto Salvation, through Faith
which is in Christ Jesus.

THESE Words are part of St. Paul's
 Exhortation to his Son *Timothy*; one
 whom he had Converted to the Chri-
 stian Faith, and whose Character he so highly
 esteem'd as to appoint him, even while he was
 but young, a Teacher and Governor in the
 Church of Christ: But continue thou, says St. ^{1 Tim. iv}
Paul to *Timothy*, in the things which thou hast ^{12.}
 learned,

2 Tim.iii.
14. *learned, and hast been assured of ; knowing of whom thou hast learned them : And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.*

The Observations which I shall raise at present from the Words of the Text, shall be these following :

I. The mighty Necessity, Advantage and Efficacy of Divine Knowledge, and of the Understanding of the Holy Scriptures ; that it is becoming *wise to Salvation*. Those Sacred Books wherein this Knowledge and Instruction are contain'd, and those only, being here affirm'd by St. Paul, to be sufficient and *able to make Men wise unto Salvation*.

II. The great and most necessary Knowledge under the Gospel, and without which the Understanding the rest of the Holy Scriptures themselves will not avail to Salvation, is *Faith in Christ*. Then only is the Knowledge of the Holy Scriptures themselves *able to make Men wise unto Salvation*, when it is join'd with that *Faith which is in Christ Jesus*.

III. The proper and peculiar Time for the attaining this Divine Knowledge, is that of Infancy and Childhood, or as soon as ever the Capacity of Children will permit of Instruction. For this is set down here as the great Commendation of *Timothy*, the great Reason of his extraordinary Proficiency, and the Motive to his going on to Perfection : *That from a Child, or an Infant, he had known the Holy Scriptures*. Of which in their Order.

I. The

I. The mighty Necessity, Advantage and Efficacy of Divine Knowledge, and of the Understanding of the Holy Scriptures; that it is becoming *wise to Salvation*. Those Sacred Books, wherein this Knowledge and Instruction are contain'd, and those only, being here affirm'd by St. Paul, to be sufficient and *able to make Men wise unto Salvation*.

The Apostle does not send us to the Heathen Moralists, nor to any bare Human Instructions, for our Attainment of the Knowledge of God, and of our Duty to him. He does not recommend to us the fine Deductions of Human Reason, or the plausible Systems of the ancient Philosophers, (tho' many excellent and useful Truths, many noble and virtuous Rules of Life, were therein contain'd) for the compleat Understanding of Divine Things: But refers us alone to the Sacred Writings; to *All that Scripture which was given by Inspiration of God*: And assures us, that it is *profitable and sufficient for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*; That the *Man of God*, not only the private Christian, but the Minister of Christ, *may be Perfect, thoroughly furnished unto all good Works*. And this Necessity and Advantage of recourse to Divine Revelation, and the Inspired Writings for our Information and Direction both as to Faith and Practice, may be easily understood, if we reflect on the sad Ignorance, Idolatry, and Wickedness of the Heathen World, after the withdrawing of those Divine Communications and Instructions, which in the earliest Ages were

Ver, 16,
17.

afforded to all Mankind, and which nothing but the Lewdness and Prophaneness of the succeeding Generations depriv'd Men of; or indeed, if we reflect upon the alike gross Ignorance, Idolatry, and Wickedness, in many Centuries before the Reformation, even of the greatest part of the Christian Church, when the free Use of the Holy Scriptures was taken away by the Miserable Guides of the *Romish* Church. We may indeed flatter our selves with vain and presumptuous Conceits of the Ability and Sufficiency of Natural Reason, to inform us in the Business of Religion, and the Worship and Service of God, without a constant regard to Revelation. But if we look abroad into the World, and come to Fact and Experience, those great Destroyers of Fancy and Hypothesis, we shall not meet with any Age or Nation, where Natural Reason alone has prov'd sufficient either for the informing the Judgment, or influencing the Practice of Mankind in the Matters of Religion. How imperfect soever the Revelation was which God gave to the *Jews* of old time; yet 'tis plain, that that Nation in general did all along much better understand the Doctrines, and perform the Duties of True Religion towards God and Man, than any of those Neighbour Nations, who were left to the Conduct of their own Reason in these Matters. And when the *Jews* themselves fail'd either in their Knowledge, or Practice, it was because they were fatally persuaded to desert their own Revelation of the Will of God, and to comply with the Idolatries and wicked Customs of the Heathens ad-
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joining to them : Otherwise, with *Moses*, they might appeal to all the World, That *this was* Deut. iv. 6. 8. *their Wisdom and their Understanding in the Sight of the Nations, which should bear all those Statutes, and say, Surely this great Nation is a wise and understanding People. For what Nation was there so great, that had Statutes and Judgments so Righteous, as all that Law which was set before them?* And as to the Times of Christianity, I suppose I may also be allow'd to say, That all past Ages and Nations of it have still been so much better instructed in Divine Truths, and so much better practic'd the Duties of a good Life, as they have more freely permitted the Use, and kept more closely to the plain Import and Guidance of the Holy Bible. And so it will ever be found, that the Errors in Doctrine, and Immoralities in Practice, which still so sadly abound in the Christian World, will no otherwise be overcome; nor the glorious Times of Christ's Kingdom, in the Scripture-phrase, be otherwise *hastened*, than by 2 Pet. iii. 12. keeping more strictly to the Law, and to the Testimony; by more closely studying and adhering to the things of Faith, and of Practice, contain'd in the Sacred Writings of the Old and New Testament. The Preaching of a Crucified Saviour was a *stumbling-block* to the 1 Cor. i. 21, 23, 24. Jews; and to the Greeks foolishness: But to them who were called, Christ was the Power of God, and the Wisdom of God; and by such foolishness of Preaching it pleased God to save them that believe. Just so it is at present: The Study of the Holy Scriptures is esteem'd with too many but a

dull and mean Employment. The Deist thinks he can know and worship God, and live inoffensively towards Men well enough, without troubling himself with such a hard, and crabbed, and puzzling Book as the Bible seems to him to be. The Man of Wit and Parts thinks it too heavy, too mysterious, and too much out of the way and humour of the Age, for him to Converſe withal. The Sceptick finds ſo many Doubts and Difficulties in the Contents of it, that he deſpairs of Satisfaction; and ſo will not be at the pains of Enquiry, and of ſtudying it with due Sobriety and Application. The prying and ſubtle Genius is not ſatisfied with its ſimple unaffected manner of deſcribing the great Myſteries of Religion; but muſt philoſophize and refine upon them; and require Chriſtians to underſtand and believe not only what the Words of Scripture plainly aſſert, but alſo what by a long Train of uncertain Reasoning, or by later and mere human Authority, has been taken for the *Modus* or Conſequence of any of them. But after all, as St. Paul excellently obſerves, *The fooliſhneſs of God is wiſer than Men; and the weakneſs of God is ſtronger than Men.* Thoſe Methods of the Divine Conduct, which, to conceited Mortals, ſeem the weakeſt, and moſt fooliſh, will better teach, and guide, and direct Mankind in the Knowledge of Divine Truths, and in the Practice of Divine Commands; and ſo at laſt better promote the Happineſs of Men, than thoſe ſeemingly more plauſible Methods which the Reason of Mankind is ſo ready to prefer before

1 Cor. i.
35.

before them; *To the Law, and to the Testimony:* Isa. viii.
If they speak not according to this word, it is because 20.
there is no light in them.

II. The great and most necessary Knowledge under the Gospel, and without which the Understanding the rest of the Holy Scriptures themselves will not avail to Salvation, is *Faith in Christ*. Then only is the Knowledge of the Holy Scriptures themselves *able to make Men wise unto Salvation*, when it is join'd with that *Faith which is in Christ Jesus*. The plain and obvious Reason why *Faith in Christ Jesus*, which makes now so considerable a part of Our Bible, is here mention'd in distinction from it, is this; That those Sacred Scriptures which *Timothy* could have known from his Infancy, were only the Books of the Old Testament; which being all written long before the Appearance of Christ in the Flesh, could not particularly enlarge upon that *Faith in Christ Jesus*, which is the great Foundation; and its just Consequences, which are the very Sum and Substance of the Christian Religion. And therefore the Apostle most justly joins this *Faith which is in Christ Jesus* with the former parts of God's more ancient Revelation to the World; as being to be taken jointly therewith to compleat the Rule of a Christian's Knowledge and Faith, in order to the rendring him *wise unto Salvation*. All the ancient Rules of Morality, all the old Laws of God given to the *Jews*, will not avail us Christians in order to our Eternal Salvation, unless we believe in the *Messias* as already come; and unless we receive and embrace our *Jesus of Nazareth* as the Anointed, the *Christ of God*; that

that is, as the great *Prophet*, and *Priest*, and *King* of the Church. The Virtues and good Actions of the Heathen Moralists might be Brave, and Prudent, and Valuable in themselves: But since they were seldom or never done from a real Principle of Holiness, or a Divine Life: were not, generally speaking, intended for Instances of Love, Gratitude, Submission and Obedience to the God of Heaven; had no regard to the Authority and Love of the Blessed Redeemer of Mankind; and were generally without the inward Influences of the Holy Spirit of God: Since these Moralists had chiefly, if not only the Things of this World in view, such as Riches, Credit, Honour and Applause, when they perform'd them; and so had little or no respect to the blessed Recompence of Reward hereafter: Since they had no particular Interest in the Blood, and Merits, and Intercession of the Son of God; which alone could atone for their Imperfections, and recommend their Services to the God of Glory: Upon all these accounts, I say, the Virtues and Moral Actions of a Heathen are very short of the Graces of a Christian: and while the former must be content at the best with some inferior *Mansions in God's House*, in the invisible World; the latter will be admitted as a just Title and Claim to the Highest State of future Bliss, to the place which Christ himself is gone before to prepare for his faithful Followers; to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for them. And the Case of the generality of the Carnal Jews, who had lost almost all the Divine and Spiritual

John xiv.

2, 3.

1 Pet. i. 4.

tual Intention of their own Law, and were seldom influenc'd by any nobler Motives than the Heathens themselves ; nay, and by degrees lost almost all Notions of the Designs of that Great *Messias*, which they expected, other than such as were Temporal, and belong'd to this present Life ; Their Case, I say, was not much better than that of the Heathen Moralists before-mention'd, and so their Virtues could not claim a much greater Reward. And this is the true Reason why *Faith in Christ Jesus* bears so great a part in the Gospel-dispensation. Not that the bare Belief of this single Proposition, that *Jesus of Nazareth* was the True *Messias* promised to the *Jews*, is so valuable and meritorious a Thing, as alone to hallow all our other Performances, and recommend us above all things to the Divine Favour: But because the firm and hearty Belief, that *Jesus is the Christ the Son of God, the Redeemer of the World*, includes in it the Belief of all that Christ has reveal'd ; and the submission to all that Christ has enjoin'd in the Books of the New Testament. *Faith in Christ Jesus*, in the sense in which it is justifying and saving, and is so exceedingly extoll'd in the Holy Scriptures, is nothing else than the Believing all the Articles of the Christian Faith ; the Acting always upon those divine and noble Principles and Motives which the New Testament explains and enforces ; the resigning ourselves up to the Conduct and Government of our Blessed Saviour, to be sav'd in his own Way ; to implore and depend on the gracious Assistances of his Holy Spirit in the discharge of every part of our Duty ; and to hope for the acceptance
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of our Poor Services, and the pardon of our manifold Sins only in and through his powerful and meritorious Intercession for us. So that a Christian, who is in earnest a Believer, and acts upon the Foundations, and by the Principles of the Christian Religion, as he attains much higher and nobler Degrees of Holiness and Virtue than either *Jews* or Heathens; so are those his Virtues, and that Holiness of his more inward, solid, and spiritual; more excellent, divine, and heavenly in their own Nature, and so much more acceptable and rewardable in the Eyes of God, than those of either *Jews* or Heathens. And so we need not wonder that the other parts of the Sacred Writings, and the Things therein contain'd, are not now available to eternal Salvation any otherwise, than as they are accompanied with that *Faith which is in Christ Jesus*.

III. The Proper and Peculiar time for the attaining this Divine Knowledge, is that of Infancy and Childhood, or as soon as ever the capacity of Children will admit of Instruction. For this is set down here as the great Commendation of *Timothy*, the great Reason of his extraordinary Proficiency, and the Motive to his going on to Perfection; That *from a Child, or an Infant, he had known the Holy Scriptures*. Now in treating on this Head, I shall not so much enlarge upon the Advantage and Necessity of early Religious Instruction in General as apply my self to shew the Advantage and Necessity of such sort of early Education and Instruction in the first Principles of Christianity, as these *Charity-Schools*, lately erected in several Places,

Places, and here in Particular, are chiefly intended for : And indeed thereby also to stir up all charitable and pious Persons to help forward so useful and necessary a Work, as that which is the Occasion of the present Solemnity. Now the great Usefulness and Necessity of this Way of Education of Poor Children will appear, if we consider,

(1.) That this Way of Education of Poor Children, will contribute mightily to their own and others Welfare and Happiness, even in this World.

(2.) That if Poor Children be not thus taught and instructed when they are Young, they must in all probability, generally speaking, remain all their Lives ignorant of the Common and Fundamental Truths of the Christian Religion, and so *perish* for ever for *lack of Knowledge*.

(3.) That if they be not brought under the Yoke of Order and Discipline when they are Young, they will usually be too obstinate in Vice and wicked Customs to be ever after dissuaded from them, and so *perish* also for ever in their open Wickedness.

(4.) That this Way of Education of Poor Children, will prevent their falling into many and dangerous Temptations afterwards.

(5.) That this Way of Education of Poor Children, if once spread through the Nation, would mightily prevent or cure the sad and unhappy Schisms and Divisions of this Church and Kingdom, which are so fatal, and threaten so great Ruin to both.

(1.) I say, this Way of Education of Poor Children, will contribute mightily to their own and others Welfare and Happiness, even in this World. And this it will do by bringing the Poor Children up in Reading, Writing, Arithmetick, and Working; which will mightily fit them for a comfortable and creditable Way of Living ever afterward: By preventing or curing that Bane of Mankind, Idleness, which otherwise, especially in those of low Estate, will soon reduce Men to *a Piece of Bread*: By imprinting in the Mind a deep Sense of Right and Wrong, Virtue and Vice, Duty and Sin; and thereby obliging them, when they grow up, *to hurt no body by word or deed, to be true and just in all their dealings, to keep their hands from picking and stealing; not to covet nor desire other Mens Goods, but to learn and labour truly to get their own Living, and to do their duties in that State of Life unto which it has pleased God to call them*; as our Church-Catechism excellently expresses this Part of their Duty. And is it not plain, that a Sober, Regular, and Religious Education, such as is intended by these *Charity-Schools*, would mightily conduce to the Ease and Satisfaction of the Poor, by making them contented with their own Condition, diligent in their own particular Callings, Conscientious in all their Dealings, and humbly Dependent on the Great Author of all Things for their Subsistence? And is it not alike evident, that such Virtues in the Poor would not only by their Example, but by a natural Influence, render all those who deal with them easy; and free them from Fears of Robbery, Deceit, and
 Mischiefs;

Mischief; which the uneducated and wicked Poor so often bring on their Neighbours? We may easily imagine, what a Blessing the regular Education of the poor Children would bring to this Nation, by the Mischiefs of that Remissness and Negligence which has so long appeared among us, as to this Matter. What Numbers of vagrant idle Beggars have we long had in this Kingdom? who are certainly one of the great Curses and Plagues of it: Who as they are generally as Ignorant as Heathens, so are they not seldom as Troublesome and Thievish; as Prophane and Wicked, as Mischievous and Insolent as they are Ignorant; to the no small Damage and Disgrace of the whole Nation. And no Wonder that they, who have had not much better Education than the Brutes that perish, should not have much more Sense of Virtue and Vice, of Right and Wrong, than they have. So that in Truth, we cannot lay all the Blame on the particular Persons themselves, but must own, that no small Part of it belongs to the Places and Parents to which they originally belonged, for giving them no better Education. I will not indeed undertake for every individual Person, who may be brought up at these *Charity-Schools*, that they shall never come into the Number of these wandring Beggars: There may be sturdy, and idle, and wicked Tempers, too hard for any Management. But, generally speaking, I believe it will seldom happen, and that on the contrary, if we *train up these poor Children in* Prov.xxii.
those Ways of Industry and Virtue, of Learning and Religion, *in which they should go;* 6.
when

when they grow up and are old, they will not, at least not grossly and utterly, depart from them.

(2.) If poor Children be not thus taught and instructed when they are Young, they must in all probability, generally speaking, remain all their Lives ignorant of the common and fundamental Truths of the Christian Religion, and so *perish* for ever for lack of Knowledge. For as Childhood and Youth are the natural and proper Seasons for Learning, in all other Matters, as well as Religion; so the Poor generally have the least Opportunity for it afterwards. They have enough to do, they think, to provide for the pressing Necessities of this Life, as soon as they are able to work; and so imagine that they cannot be supposed to have Time enough to spare for the other and greater Affairs of Religion. They are then too old, as they think, to be esteemed Children, and to be taught their Catechism; and generally take it very ill that such a low and mean Thing is expected of them. They, perhaps, may sometimes come to Church; to the Publick Worship and Sermons: But how little the uncatechiz'd and uninstructed Hearer can understand, or be advantaged thereby, 'tis not hard to judge. Nay, indeed these Persons are commonly so far from reaching the full Drift and Coherence of our Publick Instructions, that they usually, alas! do not understand the Meaning of a great Number of those ordinary and common Words, which are made use of by us in all our Discourses of Divine Matters. And then, as to their own Learning at Home,

that

that is by no means to be expected from those who were never taught, and so cannot read : And therefore are no more capable of receiving Benefit from a *Bible*, or a *Whole Duty of Man* themselves, than if the *Alcoran* it self were put into their Hands. And how sad a Thing, my Brethren, is it in a Christian Kingdom, where all good Learning is so common, and good Books so plentiful, that no small Part of our Neighbours and Christian Brethren should be suffered to be almost as ignorant as Heathens ; and as incapable of using the Sacred Word of God as those who live in the most distant Regions of *America* ! 'Tis very sad to say, and yet I will say it, that I believe there may not be wanting those of even grown Years, who do not know that they ever heard of such a Person as *Jesus Christ* in the World : and I venture to say this, because I once my self met with such a Person, and I fear he was not the only one, of that prodigious Degree of Ignorance amongst us. And tho' that be very rare, yet if we should take an exact Account of all those who know little more of that Glorious Redeemer of Mankind than his bare Name, or some few Words of Course, which they have often heard given to him among us, I am afraid we should find Numbers sufficient to astonish and confound us. And what is the Reason of this gross and shameful Ignorance ? Why certainly, no other, than the neglect or disuse of Catechizing the Children when they were young. For tho' natural Reason easily discovers the Being of a God, and the States of Happiness and Misery hereafter ; yet it does not,

it cannot discover the Truths of the Christian Religion ; nor inform Men of the great *Mystery of Godliness* , that God was manifested in the *Flesh* to destroy the Works of the Devil ; that the Word was made *Flesh*, and dwelt among us ; and that God has so loved us , as to send his Son to be the Propitiation for our Sins.

1 Tim. iii.
16.
1 Joh. iii.
8.
Joh. i. 14.
1 Joh. iv.
10.

These great Foundations of Divine Knowledge, and the Consequences of them, can be no otherwise known by Mankind than from Divine Revelation ; and so can be no otherwise known by particular Persons than by Teaching and Instruction : And yet without this Knowledge and Faith no Man can be saved, there being no other Name under Heaven given among Men , whereby we must be saved, but that of our Lord Jesus Christ. And God has given his only begotten Son, to the end, that all that believe in him , and those only , should not perish, but have everlasting Life. So that if these Poor Children be not timely instructed in the Knowledge of Christ Jesus, and thereby prepared for Faith in him ; 'tis but too certain, that, generally speaking, they must for ever perish for lack of Knowledge.

Act. iv.
12.
Joh. iii.
16.

(3.) If these Children be not brought under the Yoke of Order and Discipline when they are young , they will usually be too obstinate in Vice and wicked Customs to be ever after dissuaded from them , and so perish also for ever in their open Wickedness. Can the Ethiopian change his Skin , or the Leopard his Spots ? then may ye also do good , that are taught or accustomed to do evil , says God by his Prophet. And indeed all Mens Experience, and especially

Jer. xiii.
23.

ally that of the Ministers of Religion, does but too sadly confirm this Divine Observation. How long may we preach to and warn the habitual Sinner, before we can put a stop to his Career in Sin? How long may we beseech and intreat, exhortulate and reason, nay terrify and affright him with the direful Threatnings of an angry God, and of eternal Flames, the most moving and prevailing Arguments in the World, before we can at all affect him? His Heart is as hard as the nether Mill-stone; and is insensible to all our Earnestness and Zeal for his Reformation and Salvation. How long may we preach against Swearing, Cursing, and taking the Sacred Name of God in vain; Sins that bring neither Pleasure, Honour, nor Profit along with them, ere we can reform one of those daring Sinners, who fly in the face of Heaven it self, without any real Motive or Occasion in the World? And if such useless, and yet abominable Sins, will not yield to our Preaching, how can we expect that other Vices, which generally have much greater Temptations and Pretences for them, should be reformed thereby? We have so long, in this Nation, tried to win upon our Hearers, by our publick Discourses only, when, at the same time, Catechizing and early Instructions have been too much neglected, that I think 'tis high Time to alter our Method, to set upon this way, and to bring as many, as possibly we can, of the Children and Youth to be subject to our Teaching and Direction. If once this noble Design of *Charity-Schools* should spread through this Nation, and be seriously promoted, and

duly managed for Twenty or Thirty Years together, the Effects and Consequences of it could not but be very great and advantageous to the Publick, as well as the particular Persons themselves ; and might go a great Way to the Reformation and Religion of the whole Nation. Then we might justly hope for some more Success of our Instructions from the Pulpit, when our Hearers were prepared for them before-hand ; and had already learned *the first Principles of the Oracles of God*. Then we might hope that our Warnings and Exhortations to Sinners would make some more Impression, when our Hearers could not have quite worn out those early Admonitions which they had received in their Childhood, and which therefore would have prevented that insensibility and hardness of Heart, which now defies all Arguments whatsoever. In short, if this Method will not reform the Christian World, and bring it into a better State, I do not know any other moral or human Means that can ever do it ; but it must be given up for Desperate and Incurable.

(4.) This way of Education for poor Children, would prevent their falling into many and dangerous Temptations afterwards. This would accustom them to Diligence and a constant Employment ; and so, as I before observed, prevent that Bane of Society, and Nursery of Vice, Idleness. This would accustom them to Government and Discipline, and so prevent that Wilfulness and Obstinacy of Temper, which commonly is one great Occasion of Men's undoing. *It is good for a Man that he bear*

bear the Yoke in his Youth, says the afflicted Church. This would in some measure prevent that great and common Sin of Prophanation of the Lord's Day, which has generally such fatal Effects, and often ends at the Gallows: For when Persons are so ignorant that they cannot read, or if they can barely run over the Syllables and Words of their Bible; yet if they have never understood the Elements of Christianity, nor know the first Principles of Religion, their Reading is so dull and unpleasant a Thing, and of so very little Use to them, that 'tis a mighty Temptation to them to trifle about and mispend, if not directly to prophane the Lord's Day. Whereas those who can not only read, but understand the Bible, or other good Books that may be put into their Hands, can with Pleasure and Profit to themselves and their Families be employ'd upon that Holy Day; and in some Degree improve and edify at Home, as well as at the Hours of their Publick Worship. This Way of Education would also be a great Preservative from those gross Sins they will be sometimes tempted to, by affording them Rules and Directions against them, and putting such Places of Holy Scripture into their Minds, as may ever after lay a considerable Restraint upon them, and awaken their Consciences to reject all Temptations to them. Nay, indeed, this would very much prevent that great Temptation to a neglect of all the Duties of Religion, which is taken from the reputed hardness and difficulty of them. For when they had been accustom'd from their Childhood to daily Pray-

ers in their Schools, and at Home, and to a constant and regular Attendance on the publick Worship and Instructions at Church, Custom would by degrees reconcile them to their Duty, and make it comparatively easy and familiar to them; and so silence that Pretence of Hardness and Difficulty, which is so apt to discourage Men from their Duty, and so to leave them harden'd in a Course of Sin.

(5.) Lastly, This way of Education of poor Children, if once spread through the Nation, would mightily prevent or cure the sad and unhappy Schisms and Divisions of this Church and Kingdom, which are so fatal, and threaten so great Ruin to both. Our *Charity-Schools* are designed for the Education of all poor Children in the Christian Religion, as it is profess'd and taught in this Church of *England*. They have every Day some of its excellent Prayers and Collects used in them for their Morning and Evening Devotions. The Children are frequently instructed in its short, but excellent Catechism; and if any farther Enlargement be necessary for the elder Children, as I think there is, it will be such as is most agreeable to her Doctrine, and generally in the very Words of her most eminent Fathers. So that this Way of Education is as well designed for the Peace and Unity of the Church in general, as for the Instruction and Edification of her Members in particular. And certainly this is an unexceptionable Method of Securing our Established Church, and providing for the re-uniting, if not of our present Dissenters, yet at least of their Posterity to it in the next Generation. What-
ever

ever Reasons or Pretences of Complaint there may be as to some severer Methods for this End ; this , I hope , all the moderate Part , at least of our Dissenting Brethren , will approve and commend , and be willing to encourage with us ; however they themselves may not yet be able to conquer their Scruples , and to come over to us ; that so succeeding Generations may be a more united People , and may better *keep the Unity of the Spirit in the Bond of Peace*, Ephes. iv. than we of this Age have been able to do. 3.

And this we here in particular have the more Reason to hope for , because we have found an eminent Instance of a very commendable Compliance , nay , and liberal Assistance too , from among our Dissenting Brethren as to these our *Charity-Schools*. For as we were immediately permitted to take several under our Care , who before were educated in a different Way , and by a Charitable Contribution also : So was the same Person who maintained that other School , tho' unknown to us , so kind , as to send us a generous Gift for the Encouragement and Support of our Schools , and that after he was well informed of the strictness of our Rules with relation to the Education of our Children in the Church of *England* , without any Allowance of their going to other Places of Publick Worship , which yet we suppose himself does more particularly approve of , and frequent. I could not well avoid the mention of this Instance , because 'tis so Christian and so Singular : At once to do Justice to an unknown Benefactor , and to provoke others to an Imitation of him. This way of curing our Divisions will give our

dissatisfy'd Brethren a good Opinion of us, as really endeavouring the Spiritual Instruction and Edification of our People; and thereby bring the most Pious among them to have better Thoughts of us and our Constitution, and be more inclin'd to believe that God favours and approves our Manner of Worship, when they see the excellent Effects of it, and behold in our Church the noblest Charity of providing for the Religious Education of so many Poor Children, who are never likely to be able to recompence the Charges and Trouble which is bestow'd on them: Besides, This great Care of the Sober and Regular Education of our Poor Children will lay an Obligation upon them in Gratitude, and instruct them in Duty not rashly to leave the Communion of that Church wherein they have enjoy'd the inestimable Advantage of a kind of liberal, however of a Christian and Pious Education in their Childhood.

And O that now, for a Conclusion, I could prevail with all those who are Rich in this World, *to do good, to be rich in good works, to be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life!* What noble Methods of doing good has the Providence of God laid before the Charitable Rich Men of this Age? To say nothing of the late Corporation for Charity to the Poor Clergy, to which Her Excellent Majesty has given the first and most generous Example, and her self been pleas'd to exhort to an Imitation; to say nothing of this, I say, because
for

1 Tim. vi.
18, 19.

for a Clergy-man to recommend Charity to Clergy-men, looks not so well in the Eye of the World: What a Noble and Most truly Christian Design is that of *Propagating the Gospel in foreign Parts*, the Managers of which are also establish'd by a Royal Charter, and yet stand in great need of larger Assistance, and more numerous Labourers in the Vineyard than have yet offer'd themselves? And to return to the present Occasion; What a brave and truly pious Design is this of *Erecting and Maintaining Charity-Schools for the Education of the Poor Children of this Nation in Religion and Christian Knowledge, as well as in such other Learning as may be suitable to every ones Circumstances and Condition*: And what excellent Choice is there now laid before those who have plenty of this World's Goods, and are blessed with a kind and generous Heart to improve them to the noblest Advantages? Methinks every Person of Wealth and Estate should be glad to have such sure and unsuspected Funds to throw his Charity into; and that none should be willing to be without a Share in that great Good, which by all these Methods must needs be done in the World. Methinks even those whose Circumstances are not so plentiful, should yet strive hard not to be wholly excluded from these excellent Designs; but at least to cast in the *Widows Mite* into the *Corban*, that by such an Improvement of the two or one Talent which Divine Providence has afforded them, they may have them doubled to them in the Rewards of another World. And give me leave to say, that if once we of this Nation were in earnest
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set upon the Design of making these *Charity-Schools* Universal and Perpetual, it would not be impossible for us to find sufficient Funds to maintain them, even in these times of Taxing and Difficulty, without any insupportable Addition to our present Burthens. It being, I think, very demonstrable that one Twentieth part of what we now annually Tax our selves for the Publick Occasions of War and Defence, if once settled, and rightly and prudently managed, would provide for the Education of all the Poorest Children of this Nation, and do somewhat considerable towards the Clothing of a great part of them. And I cannot but think, that it might not be below the Wisdom, even of our Representatives in Parliament, to enquire whether so great an Occasion might not deserve the Application of such a Proportion of Publick Monies to it. I speak this chiefly with relation to other Places, and to the Perpetuity and Universality of this Design; for as to this Place, thanks to our kind and generous Benefactors, we are not at present very far off a sufficient Sum for the Carrying on our *Charity-Schools* here; and hope that by the prudent Management and great Advantages which will appear more and more herein, all Occasions of withdrawing or abating the Contributions will be taken away, and that the Poor Children of this Place in the future, as well as the present Generations, shall reap the Benefit of this Charity, and have ever Reason to *rise up and call their Benefactors blessed*: and many of them, even in the State of future Bliss, own them as the great Occasions of their arrival
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at those blessed Mansions ; while the Contributors also themselves acknowledge, that this happy Charity has been a Means and Augmentation of their own Happiness : after our Saviour has pronounc'd that most comfortable Sentence of Absolution, with which I shall conclude the whole ; *Well done good and faithful Servants, you have been faithful over a few things : I will make you rulers over many things : Enter ye into the joy of your Lord. Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World : For I was an hungred, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* Which blessed Invitation that we may all hear at the Great Day, God of his infinite Mercy grant, for the sake of our Blessed Saviour *Christ Jesus*. To whom with the Father and the Holy Ghost, Three Persons, and One God, be all Honour, Glory, Thanksgiving, Adoration, and Obedience, rendred by us and all Creatures, henceforth, and for evermore. *Amen.*

Matth.
xxv. 21,
23, 34, 35,
36, 40.

An

An Account of the Charity-Schools lately Erected at Cambridge.

THAT the present Age is generally become exceeding loose in their Principles, and disorderly in their Practices, is so evident, that it is but too justly become the great Subject of Complaint among good Men. And that one main Cause of such Scepticism and Prophaneness; I may add, of the Schisms and Heresies of this Age also; has been the want of a careful, sober, and regular Education of the Youth of the last Age, is, I suppose, not doubted of by any. It has therefore of late Years been put into the Hearts of many Virtuous and Religious Persons to endeavour, and that with an uncommon Zeal and Application, to take more Care of the Education of the *growing* Generations, than was taken of that already *grown*: And in particular, to make some Provision for the Instruction of those Children, the Poverty of whose Parents made it very difficult, if not impossible, for themselves to provide for their Education. Accordingly there have many *Charity-Schools* been of late set up, and maintain'd, both in *London* and in other Places, for the Education of Poor Children in Learning and Religion; and many Charitable Contributions and Benefactions have been solicited and procur'd in order to that noble and excellent Design. Among the rest of these brave Attempts, that
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which has been begun and carried on with great Success in the University and Town of Cambridge, for the Religious Education of the Poor Children within that Town, and the Liberties thereof, seems to deserve a particular Consideration. And being chiefly encourag'd and supported, under the Right Reverend and Pious the Lord Bishop of *Ely*, by so Learned a Body of Men as the Heads and Members of that famous University; and the principal Methods, Rules and Orders, having been settled by the Advice and Direction of several of that Eminent Body; It is hoped, that a particular Account of *these Charity-Schools* may be of greater Advantage to the Publick, by way both of *Example* and *Direction*, for the like Pious and Charitable Designs elsewhere, than that of, perhaps, any other of the like Nature already Erected.

The ACCOUNT it self is as follows.

About the middle of the Year 1703, it was propos'd to several of the Ministers of the Town of Cambridge (who are all of them Members of the University also) to make an Attempt for the Erecting of *Charity-Schools*: And upon their ready and chearful Consent, the Design was immediately communicated to some of the Heads of the University, and particularly soon after to the Reverend the Archdeacon, and after that to the Right Reverend the Bishop, for their Approbation, Direction, and Assistance. In all which Places this Design met with a great and suitable Encouragement; and

and with Promises of a willing Contribution towards its Support and Continuance. Upon this hopeful and promising Foundation, the Ministers and Lecturers had frequent Meetings and Consultations for the carrying on and completing the Design. They Ordered some Rules and Orders for themselves, and for the Schools, to be prepar'd. And when these were drawn up, corrected, and approved by Themselves, and such of the University as were pleased to assist and advise them therein, They took care that they should be presented to the Right Reverend their Diocesan for his Lordship's final Allowance and Approbation: Which when they had obtained, together with his Promise of a liberal Subscription for the Encouragement of the Design, they proceeded to the soliciting of Subscriptions and Contributions both in the University and Town; adding every one their own Subscriptions also, and taking care to look out for fit Masters and Mistresses in order to the due Care and Instruction of those Poor Children this Charity was intended for. And, in fine, they carried on the Work with such Application, and met with such good Success in the Contribution, that by *Christmas* that Year, they found themselves enabled actually to choose a sufficient Number of Masters and Mistresses, and to provide for the Education of about 260 Poor Children: And accordingly from that Time the Schools have actually been begun, and from that Time so considerable a Number of Poor Children have been, and still are, paid for there. Nay, and since that Time the Contributions, and with
them

them the Number of Poor Children, are increas'd ; so that at present 300 Poor Children, even most of those whose Parents are really unable to pay for their Education, are now taken into these Schools, and carefully and religiously brought up there. Now that the Nature of this Design, and the Methods which have been taken to make it most easy and practicable, and which have accordingly been made use of with good Success therein, may be better known, and more easily imitated in other Places, I shall not hereafter proceed in the way of a coherent and continued Narrative, which might look more plausible to the bare Peruser ; but rather in the way of a Transcriber, so as generally to set down the several Particulars in the Form and Words wherein the Originals appear ; as being likely to be more satisfactory to the Subscribers, and of greater use to Imitators, whose Advantage is herein chiefly consulted and desir'd.

In the first Place therefore, having procur'd a large and strong *Quarto* Paper-Book for the containing of all the Orders, Agreements, Subscriptions and Accounts, any way belonging to these *Charity-Schools* ; the Ministers and Lecturers agreed to, and afterward subscrib'd the following Paper, as the Foundation of their future Designs in this Matter.

An

An Agreement for the Erecting of Charity-Schools in Cambridge.

WE whose Names are hereunto subscribed, the Ministers and Lecturers of the Town, and within the Liberties of Cambridge, being sensible of the great Necessity and Advantage of the Early Education of Children in Religion and Christian Knowledge, as well as in such other Learning as may be suitable to every one's Circumstances and Condition; and being sensible withal, that the Poverty of very many Parents will not permit them to make any considerable Provision for the Education of their Children, unless they be effectually assisted by the Charity of others, do resolve to Erect and Maintain **FREE-SCHOOLS FOR THE EDUCATION OF POOR CHILDREN WITHIN THE TOWN AND LIBERTIES OF CAMBRIDGE**, out of such Sums of Money as shall be advanced towards this Pious Design, according to the following Rules and Limitations.

I. We will Our selves contribute Annually towards the Maintaining of these Schools; and will solicit the Charity of others, both in the University and Town.

II. We will meet together once every Quarter, [viz. the Day before the Quarter-day; unless it be Sunday, and then two Days before it;] and will choose the School-Masters and Mistresses, and the Poor Children to be taught: We will displace any of either sort that shall deserve it, and choose others in
their

their rooms : We will order and dispose of the Charity-Money intrusted to us : We will provide Books that are to be learnt in the Schools : We will choose Three of Our selves to be Annual Stewards, for the more constant Over-sight of the Schools, and for Receiving and Disbursing the Contribution-Money : And in general, we will at those Quarterly-Meetings agree upon, and perform, all such Things as shall appear necessary for the right Management of the Schools, and of the Contributions belonging to them.

III. We will take care to lay out the Over-plus above the constant Charge of the Schools, and the Fund which ought always to be in Bank, in the Clothing the poor Children ; or so many of them as shall most need, and deserve it ; and in the buying and bestowing Bibles, Common-Prayer-Books, Catechisms, and other good Books on them, and the Families to which they belong, for their farther Instruction and Improvement.

IV. We shall be ready to hearken to any Proposals that may at any time be made by the Parish-Officers for the joining some Work to the Childrens Teaching, provided that the main Design of these Schools, which is the Religious Education of the Poor Children, be still therein sufficiently promoted and secured.

V. When any of us in our Turns shall be chosen Stewards, we will Catechize the Children once every Month ; [namely, the last Thursday in the Month, at One of the Clock :] We will inspect the School-Masters and Mistresses in their Employments ; and see how the Scholars improve and behave themselves ; We will encourage those of them that are most hopeful ; and as we see Occasion, reward them

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with

with small Gratuities out of the Publick Stock: We will also inform the Quarterly-Meeting of such as are disorderly and fit to be removed; and in general, of all such Things as relate to the due Management of these Schools, and of the Charity belonging to them.

VI. We will take care that a fair Account be kept of all Receipts and Disbursements ready for the View of all the Contributors, or of others who may have reason to desire to know how this Charity is disposed of.

Besides this Original Agreement for themselves, the Ministers and Lecturers agreed also to a short Draught of fundamental Rules or Orders to be set before the Subscriptions in the Book before-mentioned. To which, all the Contributors were therefore supposed to Consent; and to oblige the Ministers and Lecturers to the Observation of them in the future Management of the Schools.

The short and fundamental RULES and ORDERS for the Charity-Schools in Cambridge.

THE Design of these Schools is to train up poor Children in the Knowledge and Practice of the Christian Religion, as profess'd and taught in the Church of England: And to teach them such other Things as are most suitable to their Condition.

In order to which, School-Masters and Mistresses are to be appointed and directed by the Ministers and Lecturers

Charity-Schools in Cambridge.

131

Lecturers in the Town and Liberty of Cambridge; with the License and Approbation of the Bishop of the Diocese.

These Masters and Mistresses are to teach all the Children to say the Church-Catechism, and such Collects or Prayers in the Church-Liturgy (together with short Graces) as the Ministers and Lecturers shall judge proper to be used by them in the Schools and at Home. They are also to take care, that all the Children be brought to Church Twice every Lord's-Day at the Beginning of Divine Service.

The Boys are to be taught to Read, Write, and cast Account. The Girls to Read, Write, and Work.

The Ministers and Lecturers are to meet every Quarter to take care of the good Government of the Schools, and some of them every Month are to examine into the Improvement of the Children in the several Particulars above-mentioned; and to hear them say, and instruct them in the Church-Catechism in some Parish-Church.

The Ministers and Lecturers are also to take care, that a fair Account be kept of all Receipts and Disbursements ready for the View of all the Contributors, or of others, who may have reason to desire to know how this Charity is disposed of.

And besides these original and fundamental Rules, and in subserviency to them, the Ministers and Lecturers drew up, and with the Bishop's Approbation appointed these following, as the standing Rules and Orders for the Schools themselves. Which accordingly are printed and hung up in every one of these Schools, for the due Obser-

vation of them by the Masters and Mistresses, and the Children therein concerned; and the Breaches of which Orders will be constantly enquired into, and punished upon all Occasions.

RULES and ORDERS for the Charity-Schools in Cambridge.

THE Design of these Schools is, in the first Place, to train up poor Children in the Knowledge of God, and in the Christian Religion; and in the second Place, to teach them to Read, Write, and to cast Account; that they may thereby be rendered more useful in their several Stations in the World.

I. In order to which, the School-Masters and Mistresses are constantly to attend their proper Business in the Schools, during the Hours appointed for Teaching; namely, from Seven to Eleven in the Morning, and from One to Five in the Evening, the Summer half year; and from Eight to Eleven in the Morning, and from One to Four in the Evening, the Winter half year.

II. They are also to take care, that all the poor Children with them be ready once every Month [namely at One of the Clock in the Afternoon the last Thursday of every Month] to be catechized by the Stewards at the Places appointed by them. And in general, they are to follow the Directions of the Stewards in the whole Management of the Schools.

III. They

III. They are also to take particular care of the Manners and Behaviour of the poor Children ; and by all proper Methods to discourage and punish the Beginnings of Vice ; and particularly, Lying, Swearing, Cursing, taking God's Name in vain, and Prophanation of the Lord's Day ; to which such Children are too commonly addicted.

IV. They are also to set a good Example themselves, by a constant and regular frequenting the publick Worship and Sacraments ; and to take care that the Children on all Opportunities be brought to the publick Prayers, and behave themselves there with due Reverence : Especially that they be at Church twice every Lord's Day, and upon every Holiday : And that they be always ready to be publickly catechiz'd by the Ministers of every Parish at the Times appointed for it.

V. They are also to use those Prayers which the Ministers and Lecturers have collected and appointed for them out of the Church Liturgy Morning and Evening in the Schools : And to teach the Children the Church-Catechism, and those Private Prayers which the Ministers and Lecturers have also collected and appointed for them out of the same Liturgy to be used by them at Home ; with the appointed short Graces before and after Meat. And that these Prayers and Graces may not be forgotten, they are to hear them repeated by the Children once every Week, or as often as they see Occasion.

VI. They are also to call over the Names of the Children every Morning and Afternoon, to know whether they come constantly at School Hours. And if any be missing, to mark their Names with a Note for Tardy, and another for Absent, in Quarterly Bills ; to be laid before the Ministers and Lecturers

at each Quarterly Meeting, in order to their Correction or Expulsion.

VII. They are also not to suffer the Children to break up above Three times in the Year, at the usual Festivals: And so by no means, if possible, at Sturbridge-Fair. But if that cannot be wholly avoided, they are not on any Pretence to break up then for above a single Week, for fear of any Harm, by the ill Examples and Opportunities of Corruption at that time.

VIII. They are not to admit any other Children into their Schools, but such as will be subject to the Rules thereto belonging; and in particular will be catechized by the Stewards with the rest at the Monthly Returns above-mentioned.

IX. They are not to receive any Money of the poor Childrens Parents at their Entry or Breaking-up, or upon any other Account whatsoever: But are to content themselves with their own Salaries.

X. Lastly, 'Tis expected that the Parents themselves also take particular Care to send their Children clean washed and combed to School, lest they otherwise be offensive there; That they do not make use of any frivolous Occasions or Pretences for keeping them at Home at the School Hours; and that they give them good Examples, and keep them in good Order when they are at Home, lest their Wickedness or Negligence should as much or more corrupt the Children, as the Care of the Schools can amend them.

Over and above these Two sorts of general Rules, the Ministers and Lecturers have agreed upon several other Orders and Regulations relating to these Schools; most
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of which are more mutable and occasional; and so may be added to, or diminish'd, continually as shall be found most convenient: The Method and Particulars of which are as follow.

At a Meeting of the Ministers and Lecturers of the Town and Liberty of Cambridge for the Charity-Schools erected there, it was agreed upon the 24th of March 170³/₄, as followeth.

(1.) That the Stewards for the Year ensuing be Mr. A. Mr. B. and Mr. C.

(2.) That as soon as can be conveniently, there shall be one School-Master or Mistress for every two adjoining Parishes; and one or two Writing-Masters in Common.

(3.) That the Ages of the Children be between six and fourteen Years.

(4.) That they be of such Parents as pay no Parish Rates.

(5.) That the Children at present be in Number three Hundred.

(6.) That the Numbers of the Scholars out of the several Parishes, and the Teachers, be according to the following Table.

St. Botolph's	—	—	—	26	Mr.	—	A.	
Little St. Mary's	—	—	20	}	—	58	Mrs.	B.
St. Benedict's	—	—	19					
St. Edward's	—	—	19					
Great St. Mary's	—	—	20	}	—	50	Mrs.	C.
Trinity	—	—	30					
St. Andrew's Camb.	—	—	27	}	—	40	Mrs.	D.
St. Andr. Barnwell	—	—	13					
St. Giles's	—	—	—	}	—	46	Mrs.	E.
St. Peter's	—	—	—					
All-Saints	—	—	25	}	—	37	Mrs.	F.
St. Michael's	—	—	12					
St. Clement's	—	—	25	}	—	43	Mrs.	G.
St. Sepulchre's	—	—	18					
Total				—	300			

And that Mr. H. be the Common Writing-Master.

(7.) That none be taken at first from other Schools, if they be there duly taken care of, and sent to Church, and to be catechiz'd.

(8.) That the Rate for every Child that learns to read be Ten Shillings a Year; and Twelve Shillings a-piece for the Writers.

(9.) That after the first Year, such as are above Ten Years of Age, and most want and deserve it, shall be clothed.

(10.) That the Stewards be empowred to provide Bibles, Testaments, Common-Prayer-Books, Catechisms, &c. for the use of the Schools.

(11.) That

(11.) That they take care also, that some skilful Master teach the Children to sing Psalms ; and that herein they use the University-Collection.

(12.) That all the Children shall go on Sundays and Holidays to their own Parish Churches ; excepting those of Great St. Mary's Parish, who are to go to Trinity-Church.

(13.) That the Prayers to be used in the Schools Morning and Evening be those collected out of the Liturgy, and already printed for that Purpose.

(14.) That the Majority of the Ministers and Lecturers that shall be present at any Quarterly-Meeting shall have Power to act in any Case.

(15.) That the School-Masters and Mistresses shall permit none of the Scholars to go Home to Work at School-Hours, but such as shall have express Leave from the Stewards so to do. And that they give Leave to none to be less time at School than two Hours both Forenoon and Afternoon every Day.

(16.) That none of these Orders be receded from in any Case, but by the Consent of a Quarterly-Meeting.

N. B. The Numbers are here put according to the following Order, and not according to the first, when they were only 260.

Octob. 6. 1704. it was agreed upon as followeth.

(1.) That the Number of the poor Children be augmented to 300.

(2.) That the Clark, or some other fit Person in every Parish, shall have 12d. a Quarter for taking
notice

notice of the Absence and Irregularities of the Children every Sunday and Holiday.

(3.) That the Stewards shall have Power to reward the Mistresses for the Children they teach to Work.

Thus also Decemb. 26. 1704. it was agreed, That the Stewards shall lay out 40 l. for the Clothing of 50 Children, to be chosen the next Quarterly-Meeting.

Thus also we have since resolv'd, To oblige the Children on Sundays and Holidays, to meet at their Masters and Mistresses Houses or Schools, and to go in Order Two by Two to Church with them: And to continue there under their Inspection.

And as these are the Orders agreed upon at some of the first Quarterly-Meetings after the erecting of these Charity-Schools; so at every succeeding Quarterly-Meeting is the like Method to be taken on all Emergencies as Occasion serves.

The Prayers used in the Schools, Morning and Evening, are a short Collection out of the Publick Liturgy, consisting of the General Confession, Intercession, and Thanksgiving, belonging to both Morning and Evening Service in common; and of a few Collects peculiar, and in some Measure suitable to the Morning or Evening-Service respectively; always concluding with the Lord's-Prayer; and so they need not be here inserted.

And as for the short Prayers and Graces printed at the End of the Church-Catechism for the Children's private Use, Morning and Evening,
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the *Prayers* are also taken out of the *Publick Liturgy*, and so need not here be set down: And the *Graces* are so small and common, as not to deserve any more particular Account of them.

As to the Quarterly Bills, for the noting the several Times when each Child is absent or tardy at School, or at Church, they are so like the Contrivance of the Weekly Chapel Bills used in all Colleges, with which few Scholars are unacquainted, as from them to be very easily understood: Only with this Difference, That these Bills are for a whole Quarter in common, distinguishing only the Week when they are absent or tardy; while those in Colleges are Weekly, and do note the precise Time of every Neglect: And these Omissions are to be recorded over against the Name of every Child quarterly, as a standing Memorial of every Child's Behaviour; and by which in part their several Merits will appear, when we come to Cloath so many of them as our Fund will at all Times permit.

But then as to our Method of Catechizing these poor Children, on the due Performance whereof the real Advantage of these Schools does in great Part depend, it has been commonly done as follows: Those under Ten Years of Age are obliged only to learn the Church Catechism, with the Prayers and Graces; and are to attend the Stewards at Church at One of the Clock in the Afternoon the last *Thursday* in every Month. Those above Ten Years of Age are also to learn Mr.

Lewis's

Lewis's Explication of the Church Catechism ; (which being not too long ; being all the Way proved by Scripture ; and being divided into 12 Sections , agreeable to so many Months in the Year , and to the Returns of this solemn Catechizing, has been here, as well as elsewhere , found to be very well suited to these *Charity-Schools*) and are to attend the Stewards at Three a Clock the same Afternoon. The Steward then, as soon as the Children are seated in order, the Boys in one Place, and the Girls in another, calls over every one of their Names out of Lists particularly fitted for this Purpose, noting the Absent ; and examines every one of them in the Catechism ; and if the Answers be to his Satisfaction, gives them a Penny or a Halfpenny a-piece for their Encouragement ; or else reproves them for their Neglect and Ignorance ; and at the same Time makes a Note against their Names in their Lists, in the proper Column for that Month, for *optime*, *mediocriter*, or *peffime*, as he finds Occasion. And the like Method is taken as to the rewarding or reproving those who appear by the Quarterly Bills above-mentioned to have deserved the one or the other , by their careful frequenting , or carelessly absenting from the Church or School whereto they belong. And I shall take Leave to say , that small Sums spent in that manner are found to have a great Effect in the Improvement of the Children ; and that these Lists of the Children's Performances taken every Month , and of their keeping to, or neglecting their Church and

and School every Quarter, are some of the best Guides for any greater Rewards to be bestowed afterward; and seldom fail to tell us who do best deserve to be clothed, whenever we find our Fund sufficient to enable us to undertake it. It must here farther be noted, that it has been found very proper at the End of every Catechizing of the elder Children, in the Exposition of the Catechism, when they have given an Account of the Section belonging to the former Month, to read over, and familiarly explain to their Capacities, the next Section for the next Month in Order; that so not only the Words of the Catechism and Exposition may be learned by Rote, but the true Meaning and Import of the same may be instill'd into their Minds also.

As for the Method and Manner of the *Subscriptions* and *Collections*, they are thus.

After the original and fundamental Orders, in the Book before-mentioned, follow Pages for the several Colleges, and then more Pages for the several Parishes in *Cambridge*: And at the Top of each Page is a kind of running Title, in these Words, *Annual Contributions during Pleasure to the Charity-Schools in Cambridge*: Under which, every one that pleases subscribes his Name, and the Annual Sum he designs for these Schools; which he is supposed to continue till he give Notice of the contrary, or till his Death or Removal put an End to the Expectation of it. This is the
Form

Form of our *Subscriptions*, and our Manner of *Collection* is as follows: Some little Time after each usual Quarter-day is over, a Collector, who is a fit Person pitch'd upon for the Purpose, (and who, as he has a reasonable Consideration for his Trouble, so at the same time is he obliged to give sufficient Security to the Worshipful and Reverend the Chancellor of the *Diocese*, for the due Payment of all the Sums by him received) takes a Note with him of all the present Subscribers, and so goes and receives their several Quarterly-Payments, and immediately pays the Money to the Stewards for the same Year, who are obliged to keep an Account of all such Sums received, and of all the Disbursements made out of them: Which Account always appears Publick at the other End of the Book before-mentioned, and the Examination of those Accounts is always submitted to the said Chancellor, who is pleased to take the Trouble of stating and passing the same. And these Stewards at the Year's end are to pay the Surplus to those of the next Year, who succeed them continually. At present the Annual Subscriptions amount to about 230 *l.* a Year: Which is the principal Fund we yet have to depend on for the Support and Maintenance of these Schools. We have indeed a particular Place in our Book for *Occasional Charities*, different from these *Annual Subscriptions*; and we have already been so happy as to have some of that Sort also; particularly a charitable Person of the Dissenters at *London*, unknown to

us, has been pleased to send us a Present of 10 *l.* towards this Pious Design; and we hope we shall have several more such Assistances and Encouragements hereafter.

We cannot but very much rejoice at the Success of our Endeavours, in obtaining so large an Annual Sum as that before-mentioned to this Pious Design in this Place: I say, in *this Place* particularly; for tho' the Members of this University may be supposed not unable to make up such a Sum of themselves on a suitable Occasion; (as indeed 'tis they that make up much the greatest Part of it at present) yet they are so far distinct and separate from the Town, and thereby so much disinterested in their Concerns, and have so little Relation or Obligation to those who receive the Benefit of this noble Charity, that the Generous Example ought not to be overlook'd in them: And all the Inhabitants of the Town, those especially who any way partake of it, ought for ever to value and honour that Body which yields them so great and charitable an Assistance. And 'tis hoped, Strangers also will hereby learn to suppose that there are some better Designs carried on by the University and its Members, than those they sometimes are made to believe concerning it: And that if any be here Extravagant, it is not because they want Examples or Opportunities for the laying out what they have to spare, to better Advantage. May God of his infinite Mercy stir up more and more

more the Hearts of his faithful People to such pious and charitable Designs as are here exemplified, That they, bringing forth the Fruit of good Works, may of him be plenteously rewarded, through Jesus Christ our Lord. Amen.

CAMBRIDGE,

Feb. 16. 1704.

VI. Upon

VI.

*Upon the several Ascensions of
Christ.*

P R O P O S I T I O N.

*Our Blessed Saviour Ascended up into
Heaven several times after his Resur-
rection ; particularly Twice that very
Day on which he rose from the Dead :
Once in the Morning, and again in the
Evening of the same Day.*

I. **T**HAT our Lord Ascended up into
Heaven very soon after his Resur-
rection, that Morning, is very pro-
bable ;

(1.) Because the Nature of our Saviour's
Priestly Office requir'd this sudden Ascension
into Heaven, as soon as his Sufferings were
over. The High-Priest among the *Jews* was
the most Solemn Type of our Saviour, as the
High-Priest of his Church. Now the High-
Priest, as soon as ever the He-Goat, the Sacri-
fice for the whole Congregation, was slain,

- Levit. xvi. 15. on the Great Day of Propitiation; did immediately, and without delay, carry its Blood into the most Holy Place, and sprinkle it before the Mercy-seat, and thereby compleat the Atonement and make Intercession for the People: And till he had done so, He was not look'd on as having finish'd the Work of that Solemnity. Accordingly St. Paul joins these Two Parts of our Saviour's Priesthood together: Having by himself purged our Sins, He sat down on the right hand of the Majesty on high: Adding a Quotation out of the Psalmist, and seeming to understand it of the Ascension and
- Heb. i. 3. Exaltation: Being made so much higher than the Angels, as He hath by inheritance obtained a more excellent name than they: For to which of the Angels said He at any time, Thou art my Son, this day have I begotten thee? And elsewhere St. Paul
- Heb. v. 5. seems to apply the same Quotation to the same Sense; Christ glorify'd not himself to be made an High-Priest; but He that said unto Him, Thou art my Son, this day have I begotten thee. Which yet that it properly belong'd to the Day of Christ's Resurrection, Himself intimates in another
- Acts xiii. 33. place; Having raised up Jesus from the dead, as it is written in the second Psalm, Thou art my Son,
- Psal. ii. 7. this day have I begotten thee. Which Application of these Words, I mean to the Common-Day of Christ's Resurrection and Ascension, is confirm'd from the Words foregoing in the Psalmist, I have anointed my King upon my Holy
- ver. 6. See Psal. lxxxix. 26, 27. Hill of Zion: As if this Exaltation of the Messiah to his Throne was to be conjoin'd with the Original of this his Sonship, at his Resurrection.

From

From all which it appears most probable, that the Intercession and Exaltation of Christ were immediately to follow his Death and Resurrection; and were indeed the direct Completions and Consequences of his Sacrifice and Sufferings for us.

(2.) Because it not only was to be so from the Types and Prophecies of the Old Testament, but in fact it appears to have been really so, from the Exercise of that Royal Power and Authority which was the Fruit and Effect of his Exaltation at God's Right Hand in Heaven; and which yet he exercis'd before his Final Ascension, nay, upon the Evening of this Day of the Resurrection it self.

'Tis plain from the Types and Prophecies of the Old Testament, and from the Assertions of the New, that the Royal Power and Authority of the Messias was to be the Fruit and Purchase of his Death, and the Effect of his Powerful Intercession at the Right Hand of God: That He had *empty'd himself* of his High Glory, when he undertook, at the Fall, the Redemption and Restoration of Mankind; and ever after had laid aside the Ensigns of Divinity and Majesty till he returned to his Father; and was at that Return to be *glorify'd with him with that glory which he had with him before the world was*: That He could not send the Holy Spirit on his Followers till he was *glorify'd*, and had by his Intercession obtain'd that great promise of the Father: Nay, that he knew not the Time of the Fulfilling of the Ancient Prophecies, and Setting up his own Kingdom here on Earth, which the Father had put in his

Philip. ii. 6, 7.

Joh. xvii. 5.

vii. 39.

xvi. 7.

Act. ii. 33.

Luk. xxiv. 49.

Acts i. 4.

Apoc. v. 6, --- 9. *own power, and reveal'd to none, till after He had appear'd before God as the slain Lamb, and was thereupon found worthy to understand and reveal the Series of the Prophetick Scheme:*
 Ephes. iv. 8, 9, 10. *That He was first to ascend on high, and be plac'd at the Right Hand of God, e're he could give his gifts unto men, and exercise that Supreme Authority which was to be vested in him till the Consummation of all Things: And*
 Philip. ii. 9, 10, 11. *that He was to be highly exalted at the Right Hand of God, and there have a name given him above every name, before the Time that at the Name of Jesus every knee was to bow, and every tongue to confess him to be the Lord and Governor of the World. Till He had offer'd his Blood on the Cross, and conquer'd Death and the Devil by his Resurrection, and presented himself as a slain Sacrifice and Propitiation for the Sins of the World before the Presence of the Divine Majesty in Heaven; and as the Fruit of all, had been inaugurated into his Everlasting Kingdom there; Till, I say, all this was over, it seems not agreeable to the Scripture-Account of the Redemption and Salvation of Sinners, that the Messias should administer the Affairs, and exercise the Power belonging to his Mediatorial Kingdom here on Earth. Yet do we certainly find our Lord Jesus on the very Evening of his Resurrection,*
 Mark xvi. 15. &c. *Giving a Commission and Instruction to his Apostles; Promising the Mission of the Holy Spirit; in a solemn manner Blessing them; Sending them, as His Father had sent him; Breathing on them, and saying to them, Receive ye the Holy Ghost; Giving them the Power of remitting and retain-*
 Luk. xxiv. 46, &c.
 Joh. xx. 21, &c.

retaining Sins ; and afterwards, in Galilee Asserting that *All Power was already given him*, and that in *Heaven as well as in Earth* ; and thereupon commanding his Apostles to *Go and Preach and Baptize all the World over* ; and Promising His Powerful Presence with them *till the End of the World*. Certainly these Exercises of Supreme and Royal Power could not belong to our Saviour till his Ascension and Exaltation, according to the Scripture-Accounts of these Matters.

Matt.
xxviii.
18, 19, 20.

(3.) Because our Lord himself just before his Passion foretold this sudden Ascent to the Father, and Absence from his Apostles for a little while, and his as sudden Descent again to them after it. *Yet a little while, says he, and ye shall not see me, and again a little while and ye shall see me, because I go to the Father* : Which is repeated in the same Words in the next Verse : *Then said some of his disciples among themselves, what is this that He saith unto us, A little while and ye shall not see me ; and again, a little while and ye shall see me ; and, Because I go to the Father ?* And afterward, upon his Disciples Surprise and Disputation about the Meaning of these Expressions, *Jesus said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me, and again a little while and ye shall see me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful ; But your sorrow shall be turned into joy. A woman when she is in Travel hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is*

Joh. xvi.
16, 17.

v. 19, -- 22.

born into the world. And ye now therefore shall have sorrow, for so 'tis in the *Alexandrian Copy*, and some others, But I will see you again, and your heart shall rejoice, and your joy no man taketh, or shall take from you.

If we compare all this Prediction of our Saviour's with the Event, How sad and disconsolate the Disciples were on our Saviour's Death, and How joyful they were soon after his Resurrection; and consider that this Sorrow was to last till Christ had been with the Father, and then the Joy to commence; as we have just now seen; we shall be inclin'd to believe, as the Proposition asserts, That our Lord went to his Father immediately after his Resurrection, and yet in a very little while saw them again upon his Descent; viz. the very same Day in the Evening. Neither indeed do I know of any other Sense that can be fairly put upon these Words.

(4.) Because our Saviour, as soon as ever he was risen, told *Mary Magdalen* that he was just then going up to the Father; and order'd her to go and tell so much to his Apostles for their present Comfort. This I take plainly to be the Meaning of our Saviour's Words, which have been hitherto so little understood: For as soon as ever our Lord was risen, and had discover'd himself to *Mary Magdalen*, and she fell at his feet, and began to take hold of them, and worship him, (for so the Circumstances seem to have been,) He thus abruptly takes her up, *Touch me not, for I am not yet ascended to my Father: But go to my Brethren, and say unto them, I ascend unto my Father and your Father,*
and

and unto my God and your God. That by *ἔτι μὴ ἀναβέβηκα πρὸς τὸν Πατέρα μου*, can be meant, I shall not yet ascend up to my Father, as some pretend, is impossible; the Words by no means bearing any such Interpretation. And therefore the Expression in general, *Touch me not, for I am not yet ascended to my Father*, can, I think, mean nothing else than that he was so very suddenly to ascend to his Father, as the immediate Consequence of his Death and Resurrection, that he had no time now for any usual Instances or Endearments of Conversation here on Earth, as being just then to go up to his Father in Heaven, before he could so much as visit his Disciples, and make his Personal Appearance to them.

This is plain and clear Reasoning. But upon the common Hypothesis the Expression is utterly Unaccountable, not to say Inconsistent and Absurd. For certainly, since He *was not yet ascended to his Father*, this Time before that Ascension, on the ordinary Supposition, was the only Time *Mary* could have of Touching him; seeing that as soon as He should be once ascended, it would be impossible for her to touch him any more. So that if our Saviour was not to ascend but once, it ought certainly to have been rather said on the contrary, *Touch me Now, for if thou dost not do it before my Ascension, thou canst never hope to do it afterward*. Especially when our B. Saviour, who here so strictly forbids *Mary* to touch him, because he was not yet ascended, did yet that very Evening walk and discourse, and eat with the Two Disciples in the Journey to *Emmaus*, and shew to

the Apostles *his Hands and his Side*; and eight Days after made *Thomas reach his Finger and his Hand*, and thrust his Hand into his Side; and at other times eat and drank with the Apostles themselves; and all this, according to the common Opinion, as truly before any Ascension to his Father, as it was so when *Mary* was forbid to touch him on the Morning of his Resurrection. Which Things are plainly unaccountable and inconsistent. Sure This *Ascend to His Father and their Father, to His God and their God*, which *Mary* was so particularly and quickly to inform the Apostles of, does much more naturally belong to a sudden Ascend at that time, in the Absence of the Apostles, than to another 40 Days after, which they were themselves, besides several other Conversations in the mean time with him, to be Eye-Witnesses of; and which *Mary* her self was not to be any Witness of at all. And This Interpretation of these Words, Dr. *Whitby* in his Notes on the Place owns to have appear'd to him the most Natural, had not its seeming Novelty deterr'd him from embracing it. His Words are these: 'I was once inclin'd, says he, from these Words to think, that as the Sacrifice was not only to be slain, but the Blood was to be brought into the Sanctuary, and there presented before God, to obtain the Remission of Sins; so Christ here intimated that having offer'd up his Body to the Death, He, to compleat his Priestly Office, and procure the full Pardon of our Sins, was immediately to ascend into the Heavenly Sanctuary, to present there his Blood

Blood before God. For why else doth he say *Hold or Detain me not, for I have not yet ascended?* Why doth He add these Words, *Go tell my Disciples, I ascend?* Thus far that excellent Commentator.

(5.) Nay, Beside all this Evidence that he *was to ascend* this Resurrection-Day in the Morning, there is not wanting some farther Evidence that he *did really ascend* at that time, even from our Saviour's own Words that Afternoon in the Journey to *Emmaus*: Ought not Christ to have suffer'd these things already, and already to have enter'd into his glory? *παθεῖν καὶ εἰσελθεῖν* are both of the same Aorist, and ought to have been render'd in the same manner; tho' our English Version be partial, and dares not do it; because the Interpreters believ'd the one to be past, and the other future. In that Version 'tis thus, Ought not Christ to have suffer'd? as of a Thing already past; and to enter into his Glory? as of a Futurity; contrary to the most obvious Importance of the Words. I would not indeed have laid any great Stress on such an Argument by it self; yet since 'tis the most Natural and Genuine Import of the Greek Words, and of their Series in this place, it will deserve, in Conjunction with the former, to be esteem'd an Additional Attestation to this Part of the Proposition before us, *viz.* That our Lord Ascended up to Heaven on the Morning of his Resurrection.

Luk. xxiv.
26.

But However, whether He ascended this Morning or not, 'Tis much more certain that

II. Our

II. Our Lord Ascended up visibly into Heaven the Evening of that very Day on which he rose from the Dead.

This is evident for these Reasons following.

(1.) St. *Mark*, the first of the Evangelists, who makes mention of any of our Lord's Ascensions at all, supposes that he refers to to have been on no other Day than that of his Resurrection: For after he had follow'd St. *Matthew* in his Account of the first Appearances to the Women after the Resurrection, in the first Eight Verses of his last Chapter, he begins a new and more particular Account of his own, or rather of St. *Peter's*, from whose Information he wrote, as the Ancients assure us, at the Ninth Verse: Where beginning with the first Appearance of all to *Mary Magdalen*; agreeably to St. *John's* more particular History thereof; and proceeding next to the Appearance to the Two Disciples in the Journey to *Emmaus*; agreeably to St. *Luke's* more particular History thereof; and observing the Incredulity of the Apostles all this while; *Ἐπεὶ*, At length, as the Eleven were sitting together, that very Evening, as the Series directly imports, as I think is generally agreed by Commentators, and as is plain by our Saviour's upbraiding them now with hardness of Heart, *because they believed not those who had seen him after he was risen*; (which supposes them certainly hitherto far from being assur'd of his Resurrection by their own Senses; which yet they were the first Evening most undoubtedly.) Our Saviour appear'd to them also, iving

Ver. 14.

giving them a Commission, and Commands, and Directions for their future Preaching of his Gospel, and promising them the Power of Miracles therein. *And after the Lord had spoken* Ver. 19.

to them, he was received up into Heaven, and sat on the Right Hand of God. Ὁ μὲν ἐν Κυρίῳ μετα-

τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸ ἕρπον, καὶ ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ. This is plainly the natural Sense

of the Words; and those who wrest them to the final Ascension, must do it, not because the Text of it self points that way, but because their Prejudices do not permit them to think of any other. Let us hear the Learned Beza as good as confessing so much in his Notes upon this Chapter. *Marcus, inquit, hæc omnia in u-*

num velut corpus conjungit. Deinde exponit quomodo eodem die fuerit duobus illis conspectus qui rus ibant.

In postremâ demum parte commemorat quomodo discipulis apparuerit, incipiens a prima illa apparitione

quæ facta est eo ipso die quo resurrexit, quam aliæ postea multæ consecutæ sunt. Sed eas omnes rursus

in unam velut historiam contrahit: ideoq; postremam hanc apparitionem vocat, quæ ab ipso die re-

surrectionis ad ascensionem usque porrigitur, ut liquet ex versiculo 19. Eandem prorsus rationem sequi-

tur Lucas postremo capite, in quo ita connectit primam illam apparitionem cum postrema, ut nisi quis

hoc quod dixi consideret, sit existimaturus Dominum eo ipso die quo primum apparuit discipulis, (id est,

quo resurrexerat) in cælum ascendisse, cum dies quadraginta intercesserint, ut ipsemet refert; which in

plain English implies, that unless Men come with the common Prejudice of a single Ascen-

sion at the end of Forty Days, the Series both of St. Mark, and St. Luke, will persuade them

that

Acts i. 3.

that our Lord ascended also on the very Evening of his Resurrection.

(2.) St. *Luke*, the next, and indeed the only Evangelist besides who mentions our Lord's Ascension at all, does not only intimate a double Ascension in general, by giving us two distinct Accounts of his going up to Heaven ; but most directly and plainly assures us that he did Ascend at the time here assign'd, in his particular and exact Account of the Occurrences of that famous Day, *Chap. xxiv.* of his Gospel. For when he had given us the History of our Lord's Resurrection, and of the Angels Appearance to the Women , and of their relating all to the Apostles, the same Morning, in his first Eleven Verses ; and then had briefly hinted at *Peter's* [and *John's*] running to the Sepulchre presently after, to satisfy themselves of the Truth of what was reported , in the Twelfth Verse ; He goes on to give us a more particular Account of the Journey of the Two Disciples to *Emmaus*, and of our Lord's Appearance and Discourses to them the same Day ; I say, *the same Day* ; for so says St. *Luke* expressly, ἐν αὐτῇ τῇ ἡμέρᾳ, *the very same Day*. And, says St. *John*, as expressly, of his Appearance that Evening after the Journey to *Emmaus*, Οὐσιν ἐν ὥρᾳ τῇ ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ τῇ σάββατον *when it was Even, on that very Day, which was the first Day of the Week* : And in the Discourse which the Two Disciples had with him before they knew him, the same Circumstance of Time is too apparent to be deny'd ; For giving him there an Account of his own Condemnation and Crucifixion, they affirm, *Nay,*
and

and besides all this, *This is the third Day since these Things were done.* When this Journey and Discourse were over, and the Even was come, and they knew that it was Jesus himself by his breaking of Bread; and when he immediately disappear'd and left them, *They arose up the same Hour, αὐτῇ τῇ ὥρᾳ, and returned to Jerusalem,* and came to the Assembly of the Apostles, and told them the Particulars of what they had just before heard and seen: And as they were speaking these Things, Jesus stood in the midst, and discoursed with them: And as soon as his Discourse was over, He led them forth as far as Bethany, and lift up his Hands upon them, and blessed them; and it came to pass, while he blessed them, he was parted from them, and was carried up into Heaven. What can be plainer than this Narration? Or what possible Difficulty can there be in so direct and continued a History as this is? And we have already seen how Beza in a manner confesses the same. I am sure, if we saw an History with the like plain Circumstances of Time in Herodotus or Livy, we should make no Scruple to Assert that it belong'd to the very Time at first mention'd; and why the Sacred Writers must not be suppos'd as careful at least, and as accurate as the Prophane, I do by no means understand. Especially since this Circumstance of Time is so far from contradicting any thing that St. Luke says elsewhere about the Ascension, that

(3.) In the Acts of the Apostles, where he comes to the final Ascension it self, he supposes that to be different from this, and at a different Assembly or Meeting of the Apostles. St. Luke tells

tells us in his Gospel, that in that Assembly of the Apostles on the Even of the Resurrection, Luk. xxiv. 49. our Saviour commanded them to abide at Jerusalem till they were endu'd with Power from on high; and assur'd them that He would send the Promise of his Father upon them. In the Acts he tells us, before he comes to the final Ascension, Act. i. 4. that while Jesus conversed with them, he commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father which they had heard of him: Which seems to me a plain Reference to that Assembly and Discourse just before his former Ascension; Yet does the last Meeting, or the Assembly for his final Ascension not come on till two Verses afterwards, Ver. 6. *Οἱ μὲν ἔν σινειδόνες*, when they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And after his short Answer, it follows, Ver. 9. *And when he had spoken these Things, while they beheld, he was taken up, and a Cloud received him out of their Sight.* And all this is confirm'd still farther by St. Luke; if we consider, that

(4.) The Accounts of the particular Discourses, Actions and Circumstances of our Saviour in these two Histories of his Ascensions, do shew, that they really were at two several times; At the Ascension mention'd in the Gospel of St. Luke, on the Even of the Resurrection, the Circumstances were these, Luk. xxiv. 50, 51. *Jesus lift up his Hands, and blessed his Apostles, and it came to pass, while he blessed them, he was parted from them, and carried up into Heaven; without any mention of the Cloud receiving him out of their Sight,*

Sight, or of the *Two Angels* to assure them that he was to come down visibly at the last Day in the same manner that he then ascended, i. e. in the *Clouds of Heaven*. But at the last Ascension, the Circumstances were these, *The Apostles* asked him, saying, Lord wilt thou at this time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the Times and the Seasons which the Father has put in his own Power: But ye shall receive Power, after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me both in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the uttermost part of the Earth: And when he had spoken these Things, while they beheld, he was taken up, and a Cloud received him out of their Sight: And while they looked stedfastly towards Heaven, as he went up, behold two Men stood by them in white Apparel; which also said, ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. These two Accounts, especially when written by the same Person, do by no means look like an History of one and the same Event; whatever Evasions might have been made in Case they had been given us by two different Evangelists: And they make it very reasonable to believe, that *St. Luke* describ'd two quite different Ascensions in these two quite different Relations. Which will farther appear, by considering

(5.) The manner *St. Luke* introduces the History of the last Ascension, viz. so as does still more directly suppose the former Ascension men-

Act. i. 6,

— 11.

Act. i. 1, mention'd in his Gospel. The former Treatise,
 2. says he, have I made, O Theophilus, of all that Jesus began both to do and teach, until the Day in which he was taken up, after that he had given Commandment by the Holy Ghost to the Apostles whom he had chosen. When was this Day in which Jesus was taken up, whereto St. Luke's Gospel extended? Why, it was the first Day of the Resurrection, when he gave those Commandments and Instructions to the Apostles, which we meet with in St. Mark's, St. Luke's and St. John's Relation of his Appearance the same Evening, and no later. That I do not misapply this Text I appeal to the Words following,
 Ver. 3. *ᾧς καὶ, To whom also he shewed himself alive after his Passion, by many infallible Proofs, at several times during forty Days: What is the Importance of this Particle καὶ, also, in this Place? But this, that besides the Appearances on the very Day of the Resurrection and former Ascension, which occur in St. Luke's Gospel, he also shewed himself several times during the full Term of forty Days afterwards, for their more compleat Conviction, Direction, and Assurance? This is, I think, the natural Sense of this Place; and if so, it is a plain Demonstration of the Truth of the present Assertion. Which is still further confirm'd by*

(6.) Its exact Agreement with all the Evangelical Accounts of the State our Saviour was in during all the forty Days after his Resurrection; of which State St. Luke's Words are plain,

Act. i. 3. *ᾧς καὶ παρέστησεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαρῶντα, ὁπτανόμενος αὐτοῖς, καὶ λέγων ταῦτα καὶ τὴ βασιλείαν τοῦ Θεοῦ. To whom also*

also he shewed himself alive, after his Passion, by many infallible Proofs, at several times during forty Days; being seen of them, and speaking of the Things pertaining to the Kingdom of God. These Words thus rendred, as they certainly ought to be, do plainly shew, that our Saviour did not ordinarily Live on Earth during these forty Days, nor Converse as before with his Disciples in a constant Way of Living; but only that he appear'd to them so often as was necessary for the undoubted Demonstration of his Resurrection, and for the Apostles compleat Instruction about the future Settlement and Circumstances of his Church and Kingdom. Which indeed is too clear in all the Evangelical Accounts after the Resurrection, to be at all doubted of by any. Where therefore do we imagine our Lord generally was during this Term of forty Days? We have, we see, no Reason to believe that he was on Earth; if not, he must be suppos'd to be ascended into, and to live in Heaven; because in the Language of Scripture there is no middle Place between them. Especially when this Ascension on the Day of the Resurrection, Prior to the final one, is confirm'd still more strongly by

Luk.xxiv.

15, 16, 31,

36, 37.

Joh.xx.14,

15, .7, 19,

26.

xxi.4, 12,

14.

(7.) St. Luke's plain Distinction between the several Places from whence, as well as we have already seen them distinguish'd by the different Times when he ascended in each Narration. We have already prov'd, that the Ascension in the Gospel was on the Even of the Resurrection, and all know that the Ascension in the Acts was forty Days afterwards. We shall now

Acts i.3.

M

prove,

prove, That they were from quite *different Places* also. For in the Gospel, St. Luke assures us, that the former Ascension was from *Bethany*, no less than fifteen Furlongs from *Jerusalem*; and in the *Acts* he assures us, that the latter was from *Mount Olivet*, no more than about five Furlongs from *Jerusalem*. The Words in the former Case are these, *And he led them out as far as Bethany, or a good deal farther than usual, — and was parted from them, and carried up into Heaven*: And that *Bethany* was no less than about fifteen Furlongs from *Jerusalem*, St. John will inform us, *Now Bethany was nigh unto Jerusalem, about fifteen Furlongs off*. The Words in the latter Case are these, *as soon as ever the History of the final Ascension is over, Then returned they unto Jerusalem, from the Mount called Olivet, which is from Jerusalem a Sabbath Day's Journey: i. e. Two thousand Cubits, or just five Furlongs, exactly according to Josephus's Determination of the same Distance*. Now those Commentators, who make no difference between *Bethany* and *Mount Olivet*; between fifteen Furlongs and five Furlongs, especially in the Computations of the same Evangelist, seem to me not very fit to assail the Difficulties of the Sacred Writings, nor to reconcile Mankind to a due Opinion of the Care and Accuracy of the Penmen of them: Especially since here is not the least Pretence of any positive History on the other side, nothing but vulgar Notions and modern Opinions taken up without any certain Ground, and destitute of all solid Foundation in the World.

(8.) To conclude; We have not only the Concurrence of all the known Sacred Accounts of this Matter, but the more exprefs Testimony of St. Barnabas, a most unexceptionable Witness in this Case. This Apostle, as St. Luke and the Ancients stile him; who is said by St. Luke to have been a good Man, and full of the Holy Ghost, and of Faith; who was the great Companion of St. Paul, and probably present at Jerusalem at our Saviour's Resurrection and Ascensions, in his genuine Epistle still extant, does seem more expressly to Assert the same Thing: For giving the Reason of the Christians Observation of the first or eighth Day of the Week, he affirms it to be, Because Jesus rose from the Dead on that Day; and because on the same Day, when he had appear'd to his Disciples, he ascended up into Heaven. His Words are these in the Greek Original.

Acts xiv.
4, 14.
xi. 24.

Διὸ καὶ ἡμεῖς τὸ ὄντας εἰς εὐφροσύνην, ἐν ᾧ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ παρρησιασθεὶς ἀνέβη εἰς τοὺς οὐρανούς. Therefore do we Celebrate the Eighth Day with Joy, because thereon Jesus both rose again from the Dead, and also when he had appear'd, ascended into Heaven. The very ancient Latin Version, is scarcely less plain than the other. Propter quod agimus diem octavum in lætationem, in quo & Jesus resurrexit a mortuis, & apparuit, & ascendit in celos. That these Words, whether we take the Greek or Latin, do not only imply this Ascension of our Lord to be on a first Day of the Week in general; [which yet is sufficient to my Purpose; because the final Ascension, which otherwise St. Barnabas must refer to, was certainly on the fifth Day of the Week, and not on the first] but on that very

Cap. xv.
ult.

Day on which he rose from the Dead, seems to me exceeding probable from this Passage and its Coherence. And accordingly the Learned *Menardus*, who yet cannot agree with *St. Barnabas's* Opinion, does in his Notes own the Reasonableness of this Interpretation: *Hic videtur dicere*, says he, *Christum ascendisse in cælum die dominicâ, imo eodem die quo resurrexit.* He adds indeed, *quod falsum est*; But as to that Matter, I suppose all impartial Men will allow that *St. Barnabas* knew much better, whether our Lord ascended that Day or not, than *Menardus*, or any other Modern Critick whatsoever: Especially when his Testimony does but confirm a plain Truth, which we might have learned from all the Sacred Accounts before.

If it be expected, that I now answer such Objections as may be made against this Assertion; I must needs say, that, abating modern Prejudices, which I do not pretend to Answer, I hardly know where to find any real Objections which deserve very great Consideration. Only since I am aware of some Things that may cause Difficulty in this Matter, I will consider them a little in this Place. The first Objection is taken from the Words of the Author to the *Hebrews*: *Neither by the Blood of Goats and of Calves, but by his own Blood he entred in once, εἰς τὸ ἅγιον into the Holy Place; having obtained Eternal Redemption for us*: This Expression, that he entred in *once into the Holy Place*, at the first sight looks not so favourably on the Proposition before us, which affirms, That after he had *once ascended*, on the Morning of the Resurrection,

tion, he did several times Ascend and Descend for forty Days together, and so entred into Heaven not *once* only, but *several times* during that Interval. Now as to this Objection, I have these five several Things to say,

(1.) That 'tis not a mighty proper Method to alledge, that St. Paul was of another Opinion in this Matter from the Evangelists, and from St. Barnabas his Companion, without shewing withal that I have mistaken their Words, and that they can be made to speak good Sense without the Interpretation which I have put upon them; which I believe can never be done by any. Not to say, that till this can be done, it will be hard to believe that St. Paul, the intimate Friend and Companion of St. Luke and St. Barnabas for many Years, should not be of their Opinion in this Matter, which must be so well known to the Christians of that Age. But

(2.) I say, that these Words of St. Paul do by no means imply what they are here alledg'd for; but only that our Saviour, as he did not come and suffer in every Age, but *ἀπαξ*, once in the end of the World, in its last Age, to put Heb. ix. away Sin by the Sacrifice of himself; so also did 26. he not enter into Heaven in every Age, but *ἐφ' ἀπαξ* once, in the end of the World, in its last Age also, to be our great Intercessor and Mediator at the Right Hand of God for ever. That this is the proper Design of the Apostles, will so plainly appear on a careful Perusal of this Chapter, that I shall not any farther enlarge upon it. If we affirm'd that Cæsar for several Years together, went from his Province,

vince, and entred into *Rome* with great Pomp and Solemnity but once a Year, he that should thence infer that *Cæsar* never stirr'd out of the Walls of *Rome* upon no occasion, during the Time of his being Absent from his Province, would be thought to make but a strange Inference upon such an Expression: The Application is easy.

(3.) I say, that this *once* entring into Heaven in the Text before us, appears by the Coherence to belong directly to the first and principal Entry into Heaven, which was but *once*, without any denial of any other occasional Entries; because 'tis not only an *entring once* in general, but such an Entry as immediately succeeded his Sacrifice and Death, and was for the presenting his Blood before the Presence of the Divine Majesty; which indeed could be but once, because he dy'd but once for Mankind. This the whole Context implies: Thus, *Into the second Tabernacle, or the Holy of Holies, went the High Priest alone once every Year, not without Blood, which he offer'd for himself, and for the Errors of the People.*—Not by the Blood of Goats and Calves, but by his own Blood he entred in once into the Holy Place, having obtained Eternal Redemption for us.—Nor yet, that he should offer himself often, as the High Priest entreth into the Holy Place every Year with Blood of others: (For then must he often have suffered since the Foundation of the World:) But now once in the end of the World hath he appeared, to put away Sin by the Sacrifice of himself. And as it is appointed to Men once to Die, but after that the Judgment, so Christ was once offer'd to bear the Sins of many. We see here that the Reason

Heb. ix.
7.

Ver. 12.

Ver. 25.
Ec.

Reason of this single entring into Heaven in the end of the World, was his once Suffering in the end of the World; and his once entring on his Intercession, depended on the Merits of his once Suffering for us. And in this Sense the Words before us may well be meant, as appears by the whole Verse; which refers all to the single Oblation on the Cross, and the Merits of it. He but once in the end of the World entred on his great Office of Mediation and Intercession for us, because he but once suffered in the end of the World to Capacitate himself for that Intercession and Mediation. But that hence it follows, that this Intercession will not allow of so much Interruption as a few sudden Appearances on Earth may amount to, I do by no Means understand, and appears to be no Part of the Apostle's Intention in this Place. However,

(4.) I say, that 'tis plain by our Lord's appearing to St. Paul after his Ascension, and before the writing of this Epistle, that the ἐφάνη cannot be interpreted to exclude his occasional Descent and Ascent after his Resurrection. When St. Paul was converted, our Lord appeared to him when he was upon Earth, and spake to him there, and there St. Paul was when he saw him: This appears not only by the History of his Miraculous Conversion it self, but by St. Paul's express Words afterwards. *Am I not an Apostle? Am I not free? Have not I seen Jesus Christ our Lord? And elsewhere, Christ was seen of Cephas, then of the Twelve, then of above Five hundred Brethren, then of James, then of all the Apostles, and last of all ὡς δὲ καὶ μοι, he was seen of*

Acts ix.
xxii. xxvi.
1 Cor. ix. 1.
See also
Gal. i. 1.
11, 12,
16.
Tit. i. 3.
1 Cor. xv
5, 6, 7, 8

me also, as of one born out of due time: Says he expressly. If therefore this ἐφάπαξ did not hinder, but that our Saviour might Descend, so far as to be seen by St. Paul, to say nothing of any the like Appearances to others here, it sure does not hinder, but he might frequently after his first Ascension, Descend and Ascend during the forty Days after his Resurrection.

(5.) Lastly, To silence this Objection for ever; I say, that notwithstanding this ἄπαξ, this *once* entering of the High-Priest into the most Holy Place every Year; correspondently where-to our Lord did ἐφάπαξ, *once* in the end of the World enter into Heaven it self; Yet is it certain, that the High-Priest did, strictly speaking, enter *more than once* every Year into that most Holy Place, tho' all upon the same Day of Propitiation. This is most evident in the Law hereto relating, and in the known Practice of the Jews; according to which, in the Words of the Learned *Abendana*, He entred a fourth time into the Holy of Holies, to fetch out thence the Censer and Shovel, which he left when he offered the Incense. He entred in but upon one Day in the Year into the most Holy Place, which is the Apostle's Meaning here by *once*; tho' he four several times that Day entred there-into. Accordingly in the present Case did our Lord but in *one Age* of the World enter into Heaven for us, tho' he did several times enter there-into during the forty Days after his Resurrection. So that here instead of an Objection against, we have rather an Argument for the present Proposition.

A se-

Levit. xvi.

Mishna

Tit. Joma.

Cap. 5.

Sect. 1. 3.

4 Cap. 8.

Sect. 4.

Dr Light-

foot's Tem-

ple Service,

Chap. 15.

Jewish

Kalend.

1699. P.

17.

A second Objection is taken from the Words of St. *Luke*, when he brings in our Saviour commanding the Apostles that they should *ἡμεῖς*, tarry or abide at *Jerusalem* till the Descent of the Holy Ghost; or, as he expresses it in the *Acts*, that they should not *ῥηξέωμεν*, depart from *Jerusalem* till that time: Which if spoken on the Resurrection-Day, is suppos'd contrary to that Journey into *Galilee*, which, by our Lord's Command, the Apostles took before his final Ascension. Now to this I Answer,

(1.) That this is contrary to the best of the opposite Hypotheses, which allows all to the end of the 49th Verse in St. *Luke*, to belong to the Day of the Resurrection, and supposes the Break-off to be in that Place; and accordingly the generality of Interpreters, who yet are in the common Opinion, agree, that these Words were spoken on that Day.

(2.) I answer, that these Words do only imply, that the Apostles were not to dwell in, or remove their ordinary Habitation to, any other Place than *Jerusalem* till the Descent of the Holy Ghost; which indeed I take to be the proper Import of these Words in this Place: Especially since,

(3.) No-body puts any other Sense upon that Parallel Expression of the same St. *Luke* concerning St. *Paul*, *Ἐξέμεινεν*, he tarried, or abode at *Corinth* a Year and six Months; where it would be ridiculous thence to argue, that St. *Paul* never stirr'd out of the Walls of *Corinth* during all that time. These two are the most considerable Objections I have yet met with; and how weak

Luk. xxiv. 49.

Acts i. 4.

Acts xviii. 11.

Vid. Rom. xv. 19.

xvi. 1.

2 Cor. i. 1.

xi. 9, 10.

weak they are in Comparifon of that exprefs and positive Evidence I have above alledg'd, for the prefent Affertion, I dare leave with the Impartial Reader to Determine.

If it be here farther Objected, *that* this frequent and fudden Afcent and Defcent of our Lord does by no means fuit with the Syftem of the World, nor with the Scripture Expreflions; *that* Heaven muft be a Place at an immense diftance from this Earth, fince we find no Footfteps of any thing but Suns or fixt Stars, and Planets or Comets, within the reach of Aftronomical Obfervations; *i. e.* within the reach of about 500,000,000,000 of Miles from us; efpecially *that* this Heaven whither Our Lord Afcended, and where he now fits at the Right-hand of his Father, muft be at leaft fo far off, becaufe the Scripture not only fays, he *Afcended into Heaven*, or *into the Heavens* in general; but that he *Afcended far above all Heavens*; that he *passed through the Heavens*; and that he *is made higher than the Heavens*: If I fay this be Objected, I fhall take leave to affirm that fuch as make this Objection feem to me to have neither ftudied Nature nor Scripture as they ought to have done; and only to reafon from vulgar Prejudices and common Opinions. As to Nature and Philofophy, they own no other Earths but Planets, and no other Heavens, properly fpeaking, but thofe Airs or Atmospheres which commonly, perhaps always, encompass the Planets; and whole Properties and Capacities are wonderful and furprizing; and fuch as do the beft agree to the Scripture defcription of Heaven of all other. I mean principally that Air or Atmo-

Eph iv. 10.
Heb. iv.
14.
vii. 26.

Atmosphere which in particular environs our Earth, and which I take to be almost always meant by *Heaven* in the Sacred Dialect. For what is Heaven? But an *Expansum* or Open place, on high, or superior to this Earth, more pure, and clear, and light, than the Regions here below; proper for the Distinction between good and bad Creatures, and between the several Degrees of those which are Good; an Invisible or Diaphanous Place, fit for Invisible or Diaphanous Beings; who, tho' it may be they are not without all Æthereal or Celestial Bodies, yet are without such Gross and Opake ones, as should make them visible to the Eyes of all Animals here below. This seems to be a true, tho' very imperfect account of Heaven, in the Language of Scripture, so far as 'tis here to be describ'd, before the Consummation of all Things: And this Disposition exactly agrees to our Air. The Air most certainly is an Invisible or Diaphanous *Expansum* or Open Place on high, and superior to this Earth, as every one cannot but confess: 'Tis more pure, and clear, and light than the lower Parts we live in, for 'tis free from all Effluvia, Exhalations, Vapors, and Meteors, as to all its largest and principal Regions, which are so frequent here below; it has there no Mists or Clouds to interrupt the Light of the Sun, in the Day-time, or of the Moon and Stars in the Night: The higher we suppose our selves plac'd in it, the brighter and the clearer must all the Heavenly Bodies appear to us; as having still less, and less of that Atmosphere interpos'd, which we see by the Eclipses of the Moon is capable of inter-

intercepting so great a part of their Light from us: The Air is most particularly and exactly contriv'd to distinguish and separate Beings of different Sorts, since 'tis such a wonderful Fluid, as has its Density exactly or nearly proportionable to its Compression; insomuch that while Water and all other Fluids are of one Consistence and Density every where, so that all kinds of Animals which can abide in any one place of them, can almost equally abide in any other place without distinction; the Air is on the contrary so continually of a different Consistence and Density, that any material Beings, which by their specifick Gravity are suited to one Region of it, are immediately, till their specifick Gravity be alter'd, wholly confin'd to that Region, without any possibility of Ascending or Descending to those other Regions above or below them, to which any other Beings may in the same manner belong. So that if we barely suppose that the Spiritual or Invisible Bodies of Souls departed are suited in fineness and purity to the several Degrees of their Virtue and Holiness in this World, they will immediately, by a necessity of Nature, be plac'd in different Regions of the Air, and so alone have Commerce with those of their own degree of Virtue and Holiness, and be distinguish'd or separated from those above or below them; and the purest and finest Bodies will necessarily be in the purest and finest, and most exalted Regions of the same. And every one be hereby dealt with *according to their Works*; while yet other Beings, who can alter the specifick gravity of their Bodies, as is the case of Fowls and Fishes
here

here in a lesser degree, will be able to ascend and descend through the several Regions of it ; which perhaps the Angels both Good and Bad are able to do. Thus does the nature and qualities of our Air, very well correspond to those of that Heaven we are now discoursing of. And then as to Scripture, it does so frequently call the Air *Heaven* in the Singular Number ; and its several Regions *under, among, and above* the Clouds, *the Heavens* in the Plural ; it does so certainly affirm and suppose that in the Air are all the invisible Beings therein mention'd both good and bad ; excepting some which it seems to place lower, *beneath* or *within the Earth* ; that I scarce know where to begin in the Proofs of it. That the Heavens in the *Mosaick* Creation extend no farther, properly speaking, than our Air, I have elsewhere shewn at large ; and that the Heavens, which are to be chang'd, or to perish at the Day of Judgment, extend no farther, I have there also prov'd ; which Things being consider'd, I cannot imagine why we should suppose other Heavens meant in the Series of that Sacred Book, than those which it introduces at the beginning, and dissolves at the ending of its Period ; and which are the main Parts of that World, with which it is all along, and with which it is, I believe, alone concern'd. But I shall not need to put the whole Issue of this Dispute upon any such foot, since there are Indications enough in the intermediate parts of the Scripture, that its Heavens are that Air or Atmosphere which is expanded above us, without any regard to the remoter parts of the Universe at all. When we meet with

Cities

Phil. ii. 10.

Rom. x. 7.

Eph. iv. 9.

New Theory. Introduction.

See Mede p. 758.

Cities great and fenced up to Heaven, or with Brimstone and Fire sent from the Lord out of Heaven, and the Fire of God falling from Heaven: When we read of Thunder or Lightning sent from Heaven, of the voice of God from Heaven, of the dew of Heaven, of bread from Heaven, of an Heaven of Brass over Men's heads, of the ends of Heaven, the windows of Heaven, the fowls of Heaven, or water above the Heavens; and especially when we examine the Description of God's Throne in Heaven in more than one place of the Old Testament; when also we observe the Expressions that the Heavens were opened, that Heaven was red and lowring, that Stars were to fall from Heaven, that the Powers of Heaven were to be shaken, that the Son of Man is to come in the Clouds of Heaven, and the like; I suppose no body at this time of Day, imagines any thing beyond the Air to be meant by that Word. When in the next place, we find that the same wicked Spirits, which are certainly under the Prince of the Power of the Air, yet elsewhere are most certainly said to be ἐν ἐπερανοῖς, in Heavenly Places, by the very same Word, that is us'd of Christ himself and his Saints; when we perceive that the Principalities and Powers, in the Heavenly Places, are so near, that the manifold Wisdom of God can be manifested to them by the Christian Church here on Earth; and that the Angels are so near also, as to desire to look nicely, and pry into the Christian Mysteries here below. And when those good Men that are to be receiv'd by Christ into Heaven, at his second coming, are yet said to meet the Lord in the Air, and so to be ever with him; who can deny

2 Sam.
xxii.
Ps. xviii.
civ.

Eph. ii. 2.

vi. 12.

i. 20.

ii. 6. iii. 10.

Philip. ii.

10.

1 Pet. i. 12.

1 Thes. iv.

17.

ny. that this Heaven, whither our Lord ascended Joh iii. 13.
and from whence he before had descended, was the vi. 32, 33,
 very same Air which is so very often call'd by 38, 41, 42,
 that name in Scripture? Who can doubt that 50. 51. 58.
 the Blessed Messias, with his good and holy An- xvii. 5.
 gels, have their abode near that of the Prince
 of Darknes, and his wicked and impure An-
 gels; since there is such a constant *War* between
 them; and since the safety of Pious Men here
 on Earth so entirely depends on the Protection
 and Assistance of Christ, and those *ministring* Heb. i. 14
Spirits of his, which are always about him.
 This seems to me the only Conception of this
 Matter which has any Foundation in Nature,
 and the true System of Things; and the only
 Conception which agrees all along to the Hi-
 story, and Expressions of Scripture, both in the
 Old and New Testament; and without which
 all our Notions of the invisible World, and its
 Place and Circumstances are utterly obscure
 and unintelligible. But if this once be allow'd,
 then all is easy and plain. Christ is ascended
 up into the purest Regions of our Air, quite
 above all the Vapours, Meteors, Storms and
 Disorders of the lower and grosser spaces of it,
 quite through the lowest Region *under* the
 Clouds, the middle Region *among* the Clouds,
 and the highest Region *above* the Clouds: In
 which invisible Air all the *Thrones, Dominions,*
Principalities, Powers, Archangels, and Angels,
 Good and Bad, with the Souls of departed
 Men; in short, all Invisible Beings belonging
 to this World, seem to have their abode, every
 one in their several Degrees and Orders; but
 still under the Supream Command of the Blef-
 sed

sed Jesus, who is exceedingly advanc'd above them all, and sits at the Helm of this whole World. To this highest of the three Regions, to this *third Heaven*, as it seems to me, was St. Paul carried; from this Place did our Lord shew himself to St. Stephen and St. Paul; hither was Enoch and Elias translated without seeing Death, and hither did our Saviour ascend, and from hence descend after his Resurrection: From hence came Moses and Elias, when they descended to our Saviour's Transfiguration; nay from hence did come, and hither frequently return the same Blessed Messias, when in the Ancient Ages of the World, he was so frequently Conversant among Mankind, tho' He was not then Incarnate, or become a proper and constant Inhabitant of this Earth: From the Air of this Heaven, do Good and Bad Angels and our departed Friends, when God permits them, descend upon this Earth, and appear to us here below; as many well-attested Histories in all Ages, both Sacred and Prophane, and several in this very Age do assure us they have oftentimes really done. All these Things and many more of the like Nature, are upon this *Hypothesis* rational and accountable, which otherwise must be given up for inexplicable on any solid Foundation in the World. Only, to prevent Mistakes, let it be observ'd what has been already hinted by the By; that I confine my self in this whole Matter to the Times between the *Mosaick* Creation and the Consummation of all Things; and only speak of the State of Beings in our invisible World, during the Subjection of them, and of all other Earthly Creatures to the Blessed

fed Messias: For as to that grand Period, *when, at the End of this System, He shall deliver up the Kingdom to God even the Father, and when the Son also himself shall be subject unto him that put all Things under him, that God the Father may be all in all; and when from the Face of him that shall then sit on the Throne, this Earth and this Heaven shall flee away; and there shall be found no Place for them;* It is quite beyond the reach of our Knowledge and Enquiries, as being no where described to us in the Sacred Writings; and therefore not without Presumption to be meddled with by us in any particular *Hypothesis* whatsoever. And now I may venture to finish my Answer to the propos'd Objection, and to say that, considering the Premises, we have no Reason to think it strange, that Our Lord ascended and descended more than once during that forty Days space between his Resurrection and final Ascension; since the utmost height of our Air, as far as appears from the best Observations, is but about 45 or 50 Miles from the Earth; and tho' his ordinary Residence all that time was in Heaven, yet is it very credible that he several times came down and shew'd himself to his Disciples here on Earth. However, I must add, by way of conclusion, that whatever becomes of my particular Solution of this Matter, the Proposition it self is not much less certain; as being built not on bare *Hypotheses*, but on the plain Evidence and Testimony of the Sacred Writers. For certainly, besides the particular Texts already produc'd, 'tis evident all along the Scripture History, that our Lord did appear and disappear in such Circumstances as

1 Cor. xv.
24. 28.

Apoc. xxi.
1.

ter his Resurrection, on all Occasions, as were wholly new and strange; and no way agreeable to the State of his Body and Behaviour, while he was truly and properly an Inhabitant of this Earth; and by Consequence, that he was then ordinarily an Inhabitant of Heaven; wheresoever the real Place design'd by that Word, is suppos'd to be.

Scholium. I conceive the Order of Events at and after the Resurrection to have been this.

(1.) About four a Clock in the Morning, or at Day-break, *An Angel descended and rowled away the Stone from the Sepulchre, and sat upon it:* Whereupon the Keepers fly away in Amaze-ment, and Christ arises from the Dead.

(2.) About half an Hour after four, the Women, first one and then another, prepare for the Sepulchre: And it might be an Hour e're they were all ready and set forward.

(3.) About a quarter before five, while the rest were gathering together, *Mary Magdalen*, who was probably the Earliest and most Zealous of them all, (*προϊστάς ἐτι ἕσσης*, in *St. John*) comes alone to the Sepulchre, sees the Stone rowled away, and by Consequence the Body gone; and runs directly to *St. Peter* and *St. John*, as being together at Christ's Trial and Condemnation, when all the other Apostles were fled, and so probably lodg'd the nearest the Sepulchre of all the rest.

John xx. 1.

(4.) About a quarter after five, *St. Peter* and *St. John* run to the Sepulchre, and find what *Mary Magdalen* said to be true: As *St. Luke* also in *St. John's* own Words assures us; expressly mentioning indeed there only *St. Peter*, but implying

plying in the Discourse of the Journey to *Emmaus* that he was not alone, because 'tis there ^{Luk. xxiv. 24.} *τὶς* in the Plural Number. When they were gone Home without seeing any Angel, or our Saviour,

(5.) About half an Hour after five, *Mary Magdalen*, who could not keep Pace with *St. Peter* and *St. John*, running with all their Might, returns to the Sepulchre, sees two Angels in the Sepulchre, and presently sees Christ himself standing close by: When, upon her *taking hold of his Feet* probably, as the other Women did when they saw him soon after, Christ said to her, *Touch me not*, &c. and commanded her to inform the Disciples of what had pass'd between them. Presently, upon this, she runs on that Errand, and,

(6.) About a quarter before six (*ἀνατείλαντος τοῦ ἡλίου*, in *St. Mark*) the rest of the Women arrive at the Sepulchre, see one of the two Angels which had just appear'd to *Mary Magdalen*, are informed by him of Christ's Resurrection, and order'd to put his Disciples in mind of Christ's former Prediction of shewing himself chiefly in a Mountain of *Galilee*. They run with great Concern and Haste on this Errand, and meet Christ, and take hold of his Feet and Worship him. As soon as they light on *Mary Magdalen*, they probably go all together with their News to the Apostles. ^{Mark xvi. 2.}

This putting *St. John's* Account of *Mary Magdalen* alone, and prior to that of the other three Evangelists, is very agreeable to the Nature of *St. John's* general Design, which was to supply Omissions, not to repeat former Accounts;

180 Upon the several Ascensions of Christ.

is exactly agreeable to these Notes of Time, *σκολίας ἐπ' ἑσνης*, and ἀναλείλαντο τὸ ἡλίς; and agrees mightily with St. *Mark*, and the Apostolical Constitutions, which expressly assure us that his first Appearance after his Resurrection was to *Mary Magdalen*.
 Mark xvi. 9. Constit. L. V. C. 14. P. 318.

It may also be Noted,

(1.) That St. *Matthew* taking most Notice of the Command to go and meet Christ in *Galilee*, does in this History content himself with some Account of that Appearance only; omitting all the rest, and his Ascensions also.

(2.) That St. *Mark* having abridg'd St. *Matthew's* Account of the Appearance to the Women, and beginning a new and more particular Account of his own at his ninth Verse; still confines himself within the Day of the Resurrection, and that Ascension which concluded it; as being the only visible Ascension properly belonging to the Evangelical History: And indeed the only one I think mention'd in any of the Gospels, or in the two first Verses of the *Acts*; as the *καὶ* in the third Verse does imply.

(3.) That St. *Luke* gives us the History of all the Women in Gross also; but more exactly than St. *Matthew* and St. *Mark*: Insomuch that tho' he does not give us the History of *Mary Magdalen* so distinctly as St. *John* does, and as St. *Mark* supposes it really was, yet he observes, that when the other Apostles look'd on the Women's Reports as idle Tales, St. *Peter* [and St. *John*] did so far believe what they heard, as to go to the Sepulchre, with a plain Reference to that Story as it is in St. *John*, and even in his very Phrase, τὰ ὁδόνια κείμενα.

(4.) That

(4.) That St. Luke and St. John speak of *Two* Angels, because probably they had their Account from *Mary Magdalen*, who saw *Two*: And that St. Matthew and St. Mark speak but of *One*, because probably they had their Account from some of the rest who saw but *One*. And indeed *One* of the Angels may seem only to have been there when Christ stood by, as being perhaps his constant Attendant. In these Circumstances however 'tis no great wonder that those three who speak Summarily of the Appearances to the Women in general, do two of them speak of *Two* Angels, and the third of *One* only; where the Case appears to have been really such, that one of the Women did truly see two Angels; tho' *One* of those Angels was gone away before the other Women came, and so they could see but the *Other* only.

VII.

Upon the Brethren and Sisters of Christ.

PROPOSITION.

Our Blessed Saviour had several Brethren and Sisters properly so called ; i. e. the Children of his reputed Father Joseph, and of his true Mother the Blessed Virgin Mary.

The Reasons follow.

- I. **S**O it was expressly foretold of Him by the Royal Prophet King *David* ; who brings in the *Messias* speaking thus, among his other Complaints, *I am become a Stranger unto my Brethren, and an Alien unto my Mother's Children* : And this in a Psalm directly referr'd to the *Messias* by *St. John* twice, and by *St.*
- Pf. lxiix. 9.
Joh. ii. 12.
xix. 28.
26. 27.

St. *Paul* also once. How these Words can pos- Rom. xv. 3.
sibly belong to King *David* himself, or were
true of him, I can by no means tell; and must
leave to the Discovery of those who Frame so
many Histories for his Time without any man-
ner of Authority. But that they were truly
fulfill'd of our Saviour is evident in the Go- See Mar. iii. 21.
spels. So that here we see by this Prophecy, Joh. vii. 3, 4, 5,
that one of the Characters of the *Messias* was
this, That he was to have Brethren, and those
not by his reputed Father only, but by his *true*
Mother; and that withal, these should be among
the Unbelievers, and such as should have no
more regard to him than *Strangers and Aliens*
during his Conversation upon Earth. So that
if we believe, that *Jesus of Nazareth* is the true
Messias, we are oblig'd to believe that he had
Brethren properly so call'd, or the Sons of his
own Mother, the Blessed Virgin *Mary*.

II. And, As this Prophecy foretold that He
should not be the only Son of his Mother, but
that she should have other Sons besides, So does
it appear in the very beginning of the Evan-
gelical History that it was really so; for when
we have an Account of his Birth, it is said that
his Mother *Mary* brought him forth as her
ἡδὲ πρωτότοκος, her First-born Son; as implying Matt. i. ult.
that there succeeded others which were Born Luk. ii. 7.
afterwards. That this is the most Obvious and Vid. Rom. viii. 29.
Natural, and Scriptural Sense of the Greek Col. i. 15.
Word, is too plain to be deny'd. Nor can it be 18.
evaded, by saying that the *Hebrew* Word which Heb. i. 6.
sometimes answers to the First-born, does not xi. 28.
imply so much. For unless we knew what was Apoc. i. 5.
the

the *Hebrew* or *Syriack* Word in *St. Matthew's* Original, we Reason in the dark about it, and had better content our selves with the plain Import of the *Greek*, which alone is Extant; especially when there is nothing to the contrary in any Part of the Evangelical History. But

III. *St. Matthew* plainly prepares the Way for our Belief of other Children of the Blessed Virgin, by intimating to us that *Joseph* was Her Husband, and She his Wife; and that they cohabited as such all along after the Birth of our Saviour; and so would reasonably be suppos'd to have Children between them, according to the ordinary Course of Nature. For the Evangelist expressly informs us, That *πρὶν ἢ συνελθεῖν αὐτὸς*, before they cohabited as Man and Wife, Mary was found with Child of the Holy Ghost; and that when *Joseph* had been warned by the Angel to take unto him Mary his Wife, He did as the Angel of the Lord had bidden him, and took unto him his Wife; but knew her not until she had brought forth her First-born Son. The plainest Import of the former Words is this, that after some Time they did cohabit as Man and Wife; and of the latter also, that as *Joseph* did immediately take his Wife home to him, so did he after the Birth of *Jesus*, tho' not before, cohabit with her as his Wife; according to his Duty in that Case both by the Law of God, and the known Rules of the *Jews* grounded thereon. Those who bring Instances to shew that the Particle *until* does not always imply so much; which is indeed true; do yet quite

Matt. i. 18.

Ver. 20,
24, 25.

Exod. xxi.
10.

Gen. i. 28.

1 Pet. iii. 7.

1 Cor. vii.

3, 4, 5.

See Seld.

Uxor.

Heb. l. 3.

c. 4. 6. &

Dr. Whit.

by in loc.

quite mistake the Case here, and alledge Examples very remote from the Circumstances before us. Suppose that we found it upon Record, that *Titius* married *Sempronia* in the Month of *August*, but did not live with her until *December* following: That *Cæsar* was declar'd *Imperator* in *February*, but did not enter upon his Province until *May*: Or that *Lucretia* was married 1700. but had no Children until 1704: Would not all these Expressions naturally imply, that *after* those Periods these Events did really happen, in the common Opinion and Language of Mankind? And as this Expression does suppose that *Joseph* and *Mary* might have Children in general; so if we remember that they cohabited together Twelve Years at the least, nay more probably as many more, it will not be strange that these Children were not a few. Accordingly

Luk. ii.
41, 42, 43.

IV. It plainly appears in the Evangelical History, that Our Lord had † Brethren and Sisters in the proper Sense, and those not a few also. Hear the Accounts of the Sacred Writers; While Jesus yet talked to the People, behold his Mother and his Brethren stood without, desiring to speak with him. Then one said unto him, Behold thy Mother and thy Brethren stand without, desiring to speak with thee, says St. Matthew. And St. Mark, and St. Luke, say the very same. And elsewhere, Is not this the Carpenter's Son? Is not his Mother called Mary? And his Brethren James, and Joses, and Simon, and Judas? And his Sisters,

† Σὺν Ἰακώβῳ καὶ τοῖς
Κυεῖς ἀδελφοῖς. Constitut.
Apost. L. II. C. 55. P.
259. Σωμὴν γὰρ ἡμῶν ἦτε
μήτηρ τοῦ Κυεῖς, καὶ αἱ ἀ-
δελφαὶ αὐτοῦ. L. III. C.
6. p. 277, 278.

Matt. xii.
45, 47.

Mark iii.
31, 32.

Luk. viii.
19, 20.

Matt. xiii.
55, 56.

Sisters,

sters, are they not All with us? And the very same Number and Names of his Brethren we find in the Parallel Place of St. *Mark's* Gospel. So that we are not only assur'd that our Saviour had *Brethren* and *Sisters*, but that his *Brethren* were four, whose Names are set down particularly; and that his *Sisters* were near as many at the least, as being not only spoken of in the Plural Number, but the Word *πάντες*, *All*, added to them in St. *Matthew's* Gospel. Thus St. *John* informs us, that *Jesus* went down to Capernaum, He, and his Mother, and his Brethren, and his Disciples: And the like we find in other Places of the New Testament. That by *Brethren* is more rarely meant Nephews or Cousins in some particular Cases; nay, that sometimes by *Brethren* is meant Persons otherwise related than by Blood, as all Christians are usually so stil'd in the New Testament, I do freely grant: But that any Instance can be produc'd in Circumstances at all like those before us, I utterly deny. In our Case, these *Brethren* of Christ are,

(1.) Always so call'd by the Evangelists.

(2.) They appear to be stil'd the *Brethren* of *Jesus* by the *Jews*, in the same ordinary Sense of the Word as He is stil'd the *Carpenter's Son*, and *Mary his Mother*. Nay,

(3.) One of them is so call'd by St. *Paul*, by the Apostolical Constitutions, as we shall see presently, and by *Josephus* the famous Jewish Historian, without the least sign of any other Sense imaginable. (4.) They

(4.) They are still join'd with *his Mother*, as belonging to, and living continually with her; whose Poverty yet disabled her from maintaining so large a Family of any others.

(5.) Their Names are particularly enumerated as *his Brethren*; In which Case, says the Learned Dr. *Whitby*, 'The proper Signification of the Word *Brethren* is always retain'd both in the Old and New Testament.

On Matt.
xiii. 55.

(6.) There is not the least Evidence that *Joseph* was ever married before to have any Children, who might be improperly call'd Jesus's Brethren. And tho' the Blessed Virgin had Nephews, yet were they such as are never call'd the *Brethren of Christ* in the whole New Testament, as we shall observe presently. All which remarkable Circumstances consider'd, 'tis not a little strange that Learned Men should be so easily byass'd by a groundless Fancy about the perpetual Virginity of our Lord's Mother, to put such a Force on so many plain Texts of Scripture, and to deny that He ever had any proper Brethren: While at the same time 'tis confess'd by the great Bishop *Pearson* himself, as Dr. *Whitby* assures us, that 'This was always the concurrent Judgment of Antiquity till St. *Jerom's* Time, that these four named by St. *Matthew*, and St. *Mark*, were indeed the Brethren of our Lord: And this I believe the most Primitive Fathers meant in a stricter Sense than even these Persons will allow upon this occasion.

Ubi supra.

As

As to the Objections against this Opinion ; they are very few, and of small Weight. However let us consider them a little.

(1.) 'Tis suppos'd by Some, that these Brethren of our Lord were his Mother's Sister's Children, and so were call'd his Brethren, as being his first Cousins or very near Relations. In answer to which, besides what has been already alledg'd, I say that here is no Foundation at all for this, because the Blessed Virgin's Sister, *Salome* by Name, was not the Mother of these Brethren of Christ, *James*, and *Joses*, and *Simon*, and *Judas* ; but the Wife of *Zebedee*, and the Mother of *James* and *John*, the Sons of *Zebedee*, two of the Twelve Apostles, as we shall see presently. Nay, this is so far from an Objection against the present Assertion, that 'tis a great Confirmation of it. For if any of Christ's Followers could claim to be call'd his *Brethren*, other than those who were properly such, certainly these two eminent Apostles, and his first Cousins also, might have deserved to have been so esteem'd. But since they never have that Stile apply'd to them in all the New Testament, certainly no other such kind of Kindred can at all pretend to it. However, if this will not do,

(2.) 'Tis suppos'd by Others, that these Brethren of *Jesus* were the Sons of *Joseph* by a former Wife, and therefore had that Title given to 'em. But this is by no means to be allow'd, because,

(1.) If

(1.) If they were the Sons of *Joseph*, they would not thereby, in Propriety of Speech, be the *Brethren* of *Jesus*; since *Joseph* their Father was not the Father of *Jesus*.

(2.) They are always join'd with the *Mother* of *Jesus*, but never with *Joseph*, in the whole History of the Gospel.

(3.) By the *Psalmist* these *Brethren* of the *Messias* are stil'd, not the Sons of his reputed Father, but his *Mother's Children*.

(4.) There is no Colour for this Supposition, that when *Joseph* married the Blessed Virgin he was a Widower with Seven or Eight Children: Nor is there the least Hint in the Journeys to *Bethlehem*, to *Egypt*, to *Jerusalem*, or elsewhere, of any of these Children of *Joseph* in any of the Evangelists.

(5.) Neither is there any Testimony in truly genuine Antiquity for any such precarious Supposition at all: It only arising afterwards as a plausible Hypothesis, when the Church had got that high Opinion of Virginity, as to think it a Reproach to *Jesus* and his Mother, that she should ever have Children by her Husband *Joseph*. However, Some may say that

(3.) It may be suppos'd, that *Mary* the Daughter of *Cleopas*, and Wife of *Alphaeus*, was Mother to these *Brethren* of our Lord, because she was certainly the Mother of two Sons

Matth.

xxvii. 56.

Mark xv.

40.

Sons call'd *James* and *Joses*, which are the very same Names with those of two of our Saviour's Brethren in the Gospels: And if she were their Mother, then were they not the Children of the Blessed Virgin. In Answer to which, I own, that here is somewhat that looks like an Argument, the Similitude of two Names: but then I say, that since here are two only instead of four; since these are Names so common among the *Jews*; since this *James* is by St. *Mark* expressly call'd *James the Less*, i. e. as all agree, one of the Twelve Apostles, whereas we shall presently prove that none of these Brethren of our Lord were of that Number; and since there appears no sufficient Evidence that this *Mary* was at all a-kin to our Lord, to his reputed Father, or to his real Mother, much less so near a-kin as this must imply: All these Things consider'd, this Pretence is scarcely of more Weight than the foregoing, and all of them are much too weak to Confront that plain Evidence we have above given, that these Four were our Saviour's true Brethren, or the Sons of *Joseph*, and the Blessed Virgin *Mary*.

Scholium. That some of the Reasonings above may be better understood, it will here be proper to give the Scheme of the several Women who are nam'd in the Gospels, as attending on our blessed Saviour. And they are to be learn'd best from the several Accounts given of them as they were present at the Crucifixion of our Lord by three of the Evangelists, in this manner:

St. Matthew.	St. Mark.	St. John.	
(1.) - - - - -	(1.) - - - - -	(1.) Mother of Je-	Matth. xxvii. 56.
(2.) Mary Magda-	(2.) Mary Magda-	(2.) Mary Magda-	Mark xv. 40.
len.	len.	len.	
(3.) Mary the Mo-	(3.) Mary the Mo-	(3.) Mary the	John xix. 25.
ther of James	ther of James	† Daughter of	
and Joses.	the Less, and	Cleopas.	† For so
	Joses.		τὴ κλωπᾶ,
(4.) The Mother	(4.) Salome.	(4.) Jesus's Mo-	according
of Zebedee's		ther's Sister.	to all Pa-
Children.			rallel Ex-

Whence we learn that, As *Mary the Daughter of Cleopas*, and Wife of *Alpheus* (for they appear to be the same Persons) was *Mary the Mother of James the Less, and Joses*; So that *Salome*, [contra-
Alexandrinus Strom. L. III.] was the Mother of *Zebedees Children* [*James and John*] and was no other Person than the Sister of the Blessed Virgin *Mary*. And All will here appear to be exactly agreeable in them all, if we remember that *St. John* had a particular Thing to say of the Blessed Virgin her self, omitted by all the rest; and so was obliged to add Her Name distinctly; which the Others had no occasion to do, as being only concern'd with the rest of the Women, in their following History of our Saviour's Resurrection. 'Tis true, that the Famous Archbishop of *Spalato*, and *Dr. Whitby* from him, would make the Mother of *James and Joses* in *St. Matthew*, and *St. Mark*, to be the same with the Blessed Virgin her self, Our Lord's Mother, in *St. John*; which, if true, would be a noble Confirmation of my main Proposition, by supposing that these were two of our Saviour's four Brethren above-mention'd.

But

amples, ought certainly to be rendered.

Matt. x. 3.
Mark iii. 18.

John xix. 26, 27.

On Matth. xiii. 55.

But then, that the *Mother of our Lord* should in two Gospels be only stil'd the *Mother of James and Joses*, without a Syllable of her being the *Mother of Jesus*, seems to me too absurd to be suppos'd by any. Neither indeed is there any such Difficulty in the comparing the several Accounts together, as to oblige us to have Recourse to any of these strange and unlikely Hypotheses; as the foregoing Collation will easily Demonstrate to every unprejudic'd Reader.

Corollary (1.) Hence we learn how exactly that Prophetick Character of the Messiah above-cited was fulfill'd in our Jesus of Nazareth; that He had Brethren, and those his own Mother's Sons, to whom He was a Stranger and Alien.

Ἡμεῖς ἔν οἱ καὶ λαξίω-
 δέντες εἶναι μάρτυρες τῆς
 παρεσίας αὐτῆς, σὺν Ἰακώβῳ
 τῷ τῆς κυρίας ἀδελφῷ.
 Constitut. Apost L. II.
 C. 55. p. 259. Vid. L.
 VI. C. 12. p. 34¹/₈.
 342¹/₄. C. 14. p. 343¹/₃.
 L. VII. C. 46. p. 382.
 L. VIII. C. 35. p. 416.
 C. 46. p. 422¹/₂.

Coroll. (2.) Hence we learn that the famous first Bishop of Jerusalem, James the Just, the Brother of our Lord was not one of the Twelve Apostles. For 'tis, I think, evident that none of our Saviour's Brethren were or could be of that Number, whatsoever some Learned Men have imagin'd. For when the Twelve Apostles were Elected, and when they were sent to Preach, these Brethren of Jesus were Unbelievers. For so St. John expressly assures us, that even so much later as the Feast of Tabernacles before the Passion of our Lord, *Neither did his Brethren believe in him.* And when, after our Saviour's Resurrection and Ascension, they did believe,

believe, they are still most directly distinguish'd from the Apostles, properly so call'd : For when the Eleven Apostles had been every one severally nam'd by St. Luke, *Acts i. 13.* It follows in the very next Verse, *These all continued with one accord in Prayer and Supplication, with the Women, and with Mary the Mother of Jesus, and with his Brethren :* Than which a plainer Distinction cannot well be desir'd. Dr. Whitby indeed labours hard to prove that this St. James the Just was one of the Twelve ; both because in general Terms he seems to be reckon'd among the Apostles, at the Council of Jerusalem ; and especially because St. Paul seems directly to call him an Apostle in these Words, *Other of the Apostles saw I none, save James the Lord's Brother.* But by this way of Proof, He might also have demonstrated, that several † others, particularly St. Barnabas the Companion of St. Paul, was one of the Twelve, since * St. Luke calls him an Apostle twice, and the most Ancient Writers very commonly gave him that Honourable Title ; tho' they all very well knew and own'd, that he was not properly one of the Twelve Apostles. Nor indeed is it, methinks, very agreeable to the Nature of the Office of the Apostles, properly so call'd, who were to be Witnesses of Christ's Resurrection to the ends of the Earth ; and to go into all the World, and Preach the Gospel to every Creature, to be constituted and fixed Bishops of particular Cities ; as St. James was of Jerusalem, and that by three

O

Acts xv.

Gal. i. 19.

† Clemens Romanus Apostolus ipse vocatur a Clemente Alexandrino quomodo & Barnabas aliq; magnorum Apostolorum comites & discipuli pari nomine Apostoli (minores tamen) habiti fuerunt & appellati. Vendelin. Præf. in Epist. Clem.

Acts xiv.

4. 14.

Matth.

xxviii. 19.

of

Apud. Euseb. Hist. Eccles. L. II. C. I.

of the Apostles themselves : As *Clemens Alexandrinus* informs us.

Corollary (3.) St. Jude, who wrote the Epistle under that Name, was certainly the Brother of this James the Just, and not of James the Less; and so was not one of the Twelve Apostles, but † Brother of Christ. A common, I

† Judas qui Catholicam scripsit Epistolam, frater filiorum Joseph extans, valde religiosus; cum sciret propinquitatem Domini, non tamen dixit seipsum fratrem ejus esse; sed quid dixit? Judas Servus Jesu Christi, utpote Domini; frater autem Jacobi. Clem. Alexand. adumbrat in Latinis Cassiodori. See Euseb. Hist. Ecc. L. III. C. 17.

may add, a gross Error in this Matter has long prevail'd; tho' at the bottom it has not the least solid Foundation. The Author of this Epistle, as we learn from the first Verse of it, was * *Jude the Servant, not Jude the Apostle, of Jesus Christ*: Whereas the real Apostles do always call themselves so when they use such singular Compellations at the

* Jude v. 1. beginning of their Epistles: *The Brother of James, i. e. plainly of James the Just, Bishop of Jerusalem*, who had before wrote an Epistle, and that without pretending to be an Apostle, in the same manner as St. Jude. That this James, whose Brother Jude was, must be James the Just, and not James the Less, one of the Twelve, is evident because there appears no such Person as Jude, the Brother of James the Less. We find indeed *Thaddæus* the Apostle, as St. Matthew and St. Mark stile him, called twice by St. Luke *Ἰudas Ἰακώβου*: But why that should be rendred *Judas the Brother of James*, and not *Judas the Son of James*, as the like Abbreviation is supply'd in all the Parallel Cases in all the Gospels, and that no less than six times, I mean in the Enumeration of the Apostles

Matt. x. 3.
Mark iii. 18.
Luke vi. 16.
Acts i. 13.

Apostles only, is to me perfectly unaccountable: Especially when there does not appear any Signs in the whole Evangelical History, of any such Relation between these two Apostles. And as to the Author of the Epistle of St. Jude, He not only does not call himself an Apostle, as I have already observ'd, but fairly implies that he was not an Apostle, in these Words:

But Beloved, remember ye the Words which were spoken before of the Apostles of our Lord Jesus Christ; That They told you there should be Mockers in the last times. Sure this is a way of speaking most agreeable to one that was not an Apostle himself. And as to James the Less, the Apostle, it appears both from St. Matthew, and St. Mark elsewhere, that he had a Brother named Joses, but not the least Syllable of a Brother named Judas in either of them.

Jude v. 17, 18.

Matth. xxvii. 56.
Mark xv. 40.

Corollary (4.) Here we may also observe, That the Conversion of James the Just, and probably of his Brethren also, was not wrought till after our Saviour's Resurrection; upon his particular Appearance to James at that time. By the Ages of these Brethren, who were younger than our Lord; By their Incredulity the very last time they are mention'd in the Gospels before the Resurrection; By the Prophecy of the Psalmist, that the Messiah was to be a Stranger and an Alien to his Brethren here on Earth; and by St. Paul's express mention of our Lord's Appearing particularly to James after his Resurrection; and by their Accompanying with the Apostles and Believers immediately after his final Ascension: It seems to me, that as St. Paul was converted by a parti-

Vid. Evangel. Secund. Heb. Apud Grab. Spicileg. P^t. I. p 29.

1 Cor. xv. 7.

cular and more remarkable Appearance *after* the final Ascension, so was St. *James* and his Brethren by a somewhat like Appearance *before* it.

Corollary (5.) From the foregoing *Scholium*, where it appears that *James* and *John*, the Sons of *Zebedee*, were no others than the Blessed Virgin's Sister's Sons, and so nearly related to our Saviour, we learn the Occasion of those two Brethren's Familiarity with our Lord, of their Hopes of being the principal Ministers in his Kingdom, and why they use their Mother's Intercession in the Case; and also why He esteemed one of them His *beloved Disciple*, and committed his Mother to his Care at his Death: For these being the only Apostles that appear to have been his real Kinsmen and Relations also, 'tis no wonder that they, with their Mother, had a peculiar Interest in him, and Affection for him, more than any other of the Apostles had.

Matt. xx.
20, 21.

John xix.
26, 27.

Reason

VIII.

Reason and Philosophy no Enemies to Faith:

Or a short Account of the Reasonableness of the Principles of Natural and Reveal'd Religion, and of their Agreement with true Philosophy.

SUCH is the Sceptical Humour of the Age we live in, and so bold and daring are the Insults of Unbelievers, especially among the unthoughtful and loose Part of Mankind, that it cannot but be esteem'd a very seasonable Attempt to endeavour, in a few Words, to shew that there is no just Foundation for this Scepticism or Infidelity amongst us; even upon the Principles of Natural Reason and Philosophy; which yet are by many cry'd up as if they did not at all agree with the Doctrines of Religion, and especially were no Friends to the Holy Scriptures, and to the Mysteries of the Christian Faith. With what an unbecoming Freedom, or rather unparallel'd

le'd Impudence the Deists and Unbelievers do treat the Articles even of our common Creed, and pretend, as it were, to Triumph over the Credulity and Ignorance of those who retain their Veneration for the Holy Scriptures, and own their firm Belief of all the Doctrines and Mysteries therein contain'd ; every one who is acquainted with either the Conversation or the Writings of this Age, cannot be ignorant. But then if we enquire after the Causes of this new sort of Infidelity, or examine from what Sources so fatal a Torrent of Scepticism has been of late deriv'd ; *of late*, I say, after the Christian Religion had gain'd so long and so well grounded a Possession, and so firm an Authority in all these Parts of the World ; we shall not perhaps be able to give so rational a *Solution* of this unhappy *Phænomenon*, as we are too sadly sensible of the certain *Truth* of it. As for my self, I have spent some Time of my Life in the Search after the noblest Discoveries which have been made in the Natural World in our Age ; and at the same time have not neglected the Study of Reveal'd Religion, and of all the Parts of the Sacred Scripture ; nay have had Curiosity enough to make a careful Enquiry into the Sentiments of the most ancient Writers of the Christian Church also ; And I am so far from seeing any Reason to shake my Faith, from those noble Improvements and Discoveries of Natural Knowledge which have been made this last Age, that I think the Principles of Natural Religion are exceedingly confirm'd, nay almost brought to strict Demonstration thereby ; and that so great a Curb

is thereby also put to our foolish Thoughts and vain Imaginations, as if nothing could be *true*, but it must be presently within our Reach and *Comprehension*, as mightily disposes a considering Person to Acquiesce in those Reveal'd Truths and Mysteries which appear to have no less Attestation than the Authority of God himself. 'Tis true, the Exactness of Reasoning, and Niceness of Examination, which the Revival of Learning, and the modern Enquiries have occasion'd, have introduc'd also, as they justly might, a more accurate Examination of the Meaning, and a more solicitous Inquisition into the Grounds of those Articles of Faith, which have been all along deliver'd down to us from the earliest Ages of Christianity: And this Examination has, with free and impartial Men, produc'd the laying aside the vain Hypotheses and scholastick Subtilties, which the Ignorance or Boldness, or tyrannical Usurpations of the several former Ages had introduc'd into the Church, and impos'd upon the Belief of their several Parties and Followers. But still, that pure and undefil'd Religion, which is contain'd in the Sacred Writings, and in the Earliest Antiquity, and all its Articles and Mysteries, appear to me to be not less, but more worthy of my Faith under the present great Light, and mighty Advantages we enjoy, than they would have appear'd to me, had I liv'd in the former Ages of Ignorance and Superstition. For Pray, give me leave to ask, wherein have the modern Improvements of any kind of Learning weaken'd the Evidence for the Christian Faith, or for any of the Original

Articles of it? Have any of the main Arguments for the Being and Providence of God, the Immortality of our Souls, and the Rewards and Punishments of the future Life, been discover'd to be False or Fallacious? Are not these Principles rather become so certain and so evident by the Labours of the Moderns, that even the worst of Infidels, who formerly us'd to Dispute or Deny them, are forc'd to turn about, and own them? Nay, forc'd to change their Names of *Atheists*, and acknowledge themselves to be *Deists*, i. e. such who pretend really and heartily to Believe them, and to Act upon them? Have any of the main Arguments for the *Jewish*, or the *Christian* Religions been found false and inconcluding? Nay rather, are not their Evidences now generally set in so clear a Light, that 'tis next to Impossible to deny their Force? So that the Modern Infidels seem to me perfectly unable to say any thing Material to them, and to produce one single Testimony of true Antiquity against them. Nay farther, have these Infidels been able to discover any one Forgery about, or produce any one new Evidence against the Sacred Books of the Old and New Testament? Have they discover'd that they include any false *Histories*, that the *Prophecies*, the many and surprizing Prophecies therein contain'd, whose Periods are already past, have not been fulfill'd in their proper Time? Or that the *Miracles*, the numerous and amazing Miracles therein related, were not really perform'd? I believe the Modern Infidels do not very much pretend to any such Evidence against these

Sacred

Sacred Books neither. Nay indeed, generally, they are not such wonderful Men as to be very able to Examine whether those Things be so or not. What then? Do they find that most of the truly Great Men for deep Learning and uncommon Sagacity, for free Thoughts and extraordinary Penetration, the *Usher's*, and the *Grotius's*, the *Boyle's*, or the *Newton's*, of the last, or of this Age, are Unbelievers, and have found out the Cheat of Priestcraft, and lost all their Veneration for the Holy Scripture? So far from it, that these and the like truly Extraordinary and most Learned Persons are generally known to have the firmest Belief of the Truths of Religion, both Natural and Reveal'd; and the highest Value for those Sacred Books wherein they are contain'd. What then? Are the particular Contents of the Holy Scripture unworthy of God, or contrary to his Attributes? Are they Absurd in themselves, or opposite to one another? Are they contrary to Natural Reason, or contradictory to our Humane Faculties? Do they contain unaccountable Mysteries or incredible Articles of Faith? Yes, will the Infidels say, 'These are the Reasons of our Unbelief; and here is the proper Seat of our Controversy with Religion: That we are thereby oblig'd to swallow such Things as are Incredible, Contradictory, Absurd and Mystorious; and which therefore are unworthy of the Belief of Reasonable Creatures, especially of free Thinkers and impartial Enquirers into Truth, such as we own our selves to be. Well then, to undertake these Unbelievers in their own Way, I shall

shall, in the remaining Part of this Paper, endeavour to give them Satisfaction ; and to shew by an Induction of the chief Particulars , that the Doctrines and Mysteries of Christianity are not at all absurd or contradictory to our Human Faculties ; and that by Consequence, since even they themselves have nothing material to say against the Cogency of the external Evidence for Religion and the Holy Scripture, they are under the highest Obligation to *believe all the Articles of the Christian Faith*. In order to which main Design, I premise these Three Things:

(1.) That the true Sense and Importance of the Articles of the Christian Faith is not to be taken from the Opinions, Explications, or Hypotheses of the Moderns, but from the Scriptures themselves, and the most Primitive Writers of the Christian Church. This is plain of it self, because the Christian Faith was deliver'd by our Saviour to the Apostles and first Disciples, and not to the later Ages of the Church : And therefore the Explications which we find in the Writings of the New Testament, and in the Books of the first Centuries of Christianity, can alone be of any Authority in this Case. And wherever any particular Men, or Number of Men have receded from, or added uncertain Explications to those Articles, as they were first deliver'd and believ'd, they are of no Authority as to the Obligation of our inward Assent ; whatever they may sometimes bind us to, as to our Silence and Acquiescence for the outward Peace and Quiet of the Church.

(2.) I

(2.) I Premise, that we may and ought to believe many Things *above* our Reason, or *surpassing* our entire *Comprehension*, tho' we cannot, and ought not to believe those Things which are *contrary* thereto. This Distinction is plain and reasonable to every body that has a due Sense of the weakness and shortness of Human Faculties; nay, to every one that considers, that a great part of the most certain Truths he believes, are in one way or other above his Reason, and superior to his Comprehension. The Excellent Mr. *Boyle* and others have written upon this Head so well, that I shall be as short as may be; tho' because the Main of this Dispute lies here, I cannot wholly wave the Consideration of it. And certainly, 'tis a peculiar Strain of the Infidelity of this Age alone, to deny what appears to come from the Recommendation of God himself, because we poor Worms, Dust and Ashes, are not able fully to *Comprehend* it. *Apprehend* every thing we must, e're we can believe it. Some *consistent Notion* we must have of a Proposition, e're we can Assent to it: But to expect that we should fully *Comprehend* every thing we believe, that we should have an *Adequate Notion* of it, and be able to free that Notion from all *appearance* of Difficulty or Contradiction, is to suppose our selves Gods, and not Men. For I much question whether the highest Angel or Cherub has Faculties answerable to such an Expectation. And I doubt we poor Mortals, at least in this present State, are so far from the Knowledge of an Angel or a Cherub, that perhaps we have no Rational and
In-

Intelligent Beings below us in the whole Scale of the Creation. And as to this Observation in general, I shall desire these Unbelievers to read and consider what a very noted Person, and one not over-fond himself of believing Mysteries, has said as to the shortness of Human Understanding, even in Points of Philosophy : —

Le Clerk's
Phyfica
Præf.

Altera occurrit dubitandi ratio, eaque maximi ponderis, an ijs facultatibus ornati simus quæ ad introspiciendam intimam rerum naturam necessariae sunt. Si autem careremus re quapiam ad eam inquisitionem necessaria, frustra essemus in investiganda penitus rerum natura. Cæcus incassum omnia naturæ pervigilare cognoscere niteretur, cum illi desit sensus quo splendorem lucidorum corporum, omnesque lucis effectus percipere queat. Rationes porro ejus dubitationis duæ sunt, quarum prima est quod nullo certo argumento ostendi queat sensum intellectumque nostrum esse rerum naturæ adæquatos, seu ejus esse capacitatis ut omnia percipere atque intelligere possint quæ ad corpoream pertinent naturam, modo facultatibus ijs recte utamur. An non posset fieri ut, quemadmodum cæcis natis negatus est sensus quo lucem, rerum omnium pulcherrimam percipiant, ita nos essemus facultate destituti quæ ad introspiciendam corporum naturam plane necessaria sit? Posset omnino, idèoque non est quare tantopere nobis confidamus, &c.

But to leave this General Reasoning, and come to Particulars. I suppose these Cautious Infidels, how Sceptical soever they are in Religion, are not so in other Sciences; at least not in the certainest of all Human Sciences, the Mathematicks. I suppose therefore that they will grant me from *Euclid*, that the Diagonal of a Square is utterly incommensurable to every

ry one of its Sides: Or, which is the same thing, that 'tis in its own Nature infinitely divisible: So that tho' this Diagonal happens to be but the Ten thousandth Part of an Inch long, 'tis yet not only divisible into as many small Lines as there are Sands on the Sea-shore; but that that Number of Sands taken never so often, can never reach to the Exhaustion of this Number: Which will always indeed come nearer and nearer to the true one, but so that 'tis absolutely impossible to arrive at it. Yet do I believe these Men are no more able than other People, to comprehend this infinite Divisibility of Mathematical Quantity. They do also, I suppose, believe that One Diagonal may be an Hundred, another a Thousand, and a Third Ten thousand times as long as the former: And that the Number of Equal Parts or Lines, in the First will be 100, in the Second 1000, and in the Third 10000 times as many as in the former: So that of several Infinite Numbers, some may be 100, 1000, or 10000 times as great as the other. Which Proposition, tho' most certainly demonstrable to the Reason, is yet not very easily accountable to the Imagination or Conception of Mankind. They do also, I presume, believe that the *Hyperbolick* Curve does always in its own Nature approach on each side nearer and nearer for ever to its *Asymptots*, tho' it be equally impossible that, at any assignable Distance whatsoever, it should ever come at them: And the same I might say of many Curves and Strait Lines compar'd together. Which Propositions yet will not, I presume, be

See Mr Hal-
ley's Dis-
course of
Infinite
Quantities, Phi-
losoph.
Transact.
N^o. 195.
P. 556.

be pretended to be perfectly subject to Human Comprehension. Nay, if these Infidels be acquainted with the modern most famous Doctrine of Fluxions, They will not only be forc'd to allow of Quantities infinitely Small, and infinitely Great in their own Nature; and yet the one bigger or less than the other in any assignable Proportion; But also of Quantities infinitely Great and infinitely Small at the same time: *i. e.* such as are infinitely Small if compar'd with some, and infinitely Great if compar'd with other Quantities of the same Nature: Which will, I believe, employ their Thoughts for some time, ere they are able fully and adequately to comprehend them. But to leave the Mathematicks, and come to other Sciences.

I presume also that these Infidels believe that they themselves have not been *ab æterno*; tho' I imagine their first Coming into Being, and the manner of it, is sufficiently beyond their Imagination. I will suppose that they, with me, are not over-forward to believe the Eternity of Matter; tho' I am sure I cannot conceive, and I believe neither can they, in what manner it could be created out of Nothing. I will suppose also, that their own Experience, as well as Philosophick Demonstration, does perswade them to believe that Immaterial or Spiritual Beings, such as God himself and the Souls of Men, can move Matter, or communicate Motion to Bodies: And yet as I imagine, the *Modus* of this Communication is somewhat beyond their Conception. However, I am sure they will grant me, that the
Soul

Soul is a Thinking, and Reasoning, and Active Being ; tho' the manner of all its Actions and Thoughts are quite beyond the Reach of our present Conceptions : And I am sure they will grant me, that some Being has really been *ab æterno* ; and therefore had no Beginning at all : And yet if they will please to try, they will find an Absolute Eternity already past ; a Thing sufficiently beyond their Imagination, or perfect Conception. I think I may also fairly suppose these Scepticks so far to believe their own evident Sense and Experience, as to allow themselves to be Free Creatures ; and to conclude, upon the Credit of Fact and Internal Consciousness, that 'tis in their own Power to do or omit any particular Human Action, without any Fate or Necessity upon them : Altho' there want not Difficulties perplexing enough as to the Manner and Subject of this Freedom, and as to its Agreement with the Certainty of the Divine Prescience of the same Actions. But if any of these Unbelievers will not allow me this Supposition, but will deny the Freedom of Human Actions, because of some Difficulties in the Metaphysick Explication of it, altho' they are internally Conscious of that Freedom all their Lives ; I shall not debate this Matter with them, but take them for Madmen *quoad hoc* ; who, 'tis to be fear'd, have either made themselves so far distracted, in order to get off the Obligations of Religion ; or however deserve to be join'd with that *Wise* Philosopher, who, contrary to all his Senses and Observations, because of some Metaphysick Difficulties, would not be convinc'd that

that there was any such thing as Motion at all in the World. And, I am sure, I can never pretend to convince that Man of any thing, who will not be convinc'd by his own constant Experience in every Human Action all the Days of his Life.

I premise (3.) That in my future Stating the Articles of the Christian Faith, I shall be very cautious of admitting any for such, or any Interpretation of them, which I am not well assur'd may most certainly be justify'd by the Holy Scriptures, and by the most Primitive Writers of the Christian Church; and which therefore I am not satisfy'd all Christians are bound to believe. Not pretending here to shew whether a farther, or more nice, and, as it may be call'd, more *Orthodox* Explication of them, may not also be true and justifiable from the Holy Scriptures, and the most Primitive Antiquity. Such as are well assur'd of any such Articles, or any more particular Explication of these Articles, as deliver'd by our Saviour and his Apostles for the Great Articles of the Christian Faith, being at liberty to carry on what I have begun, and to shew that those Articles and Explications also are equally agreeable to the Reason of Mankind. These Things being premis'd, I proceed to shew, That the Principles of Natural and Reveal'd Religion are not contrary either to Sound Reason or True Philosophy.

I. That there is a God; *i. e.* an Immaterial or Spiritual, Almighty, Omnipresent and Omniscient Being; who, as at first he made the
World,

World, so does now continually govern and act in it, is so certain and so next to Mathematick Demonstration, from the Wonderful Discoveries made in Sir *Isaac Newton's* Works, that he must be a strange Person indeed who is sufficiently acquainted with those Discoveries and is yet unsatisfied in this Matter. It being now known to be the best Deduction that Human Reason can make from the System of the World about us, That the Universe, by which at least the Solar System must be meant, is continually supported by nothing else than one Uniform Law of Gravity; or one continued Exercise of a Divine and Immaterial Power, acting by fixt and constant Rules; and that by consequence, if the Almighty should supersede or suspend this his constant Providential Power for one single Hour, all the World would be dissolv'd and dissipated, and all the noble Bodies therein, Suns, Planets, Comets, Vegetables, and Animals would at once be destroy'd, and perish at the same time. We can now almost *demonstrate*, that in the Essence as well as by the Power of God, *we all live, and move, and have our beings*: That in the most literal sense, *not a sparrow, or an hair of our head falls to the ground, without our heavenly Father's Knowledge and Power*. And indeed, I would beg of considering Men a little to reflect upon the Discoveries of this nature which this last Age has produc'd. The Elder Unbelievers never thought themselves safe in their Infidelity, till they had reason'd away God, or at least his Providence out of the World; and till they had advanc'd such Hypotheses in Philosophy

P

losophy as should account for the Make and Constitution of the World by bare Matter and Motion, without any Allowance for a Divine Power therein : And the Modern Unbelievers have gone as far as ever they were able in the same way ; disputing every Inch of Ground, where a Providence and the Power of God us'd to be suppos'd in the World. The Almighty has at last been pleas'd, by the noble Discoveries of late afforded us, to put an end to that Question, by letting us see that not one or two of the Phænomena of Nature only, but almost all of them in general, are derived from his immediate Divine Power and Influence ; and that all the Hypotheses advanc'd to the contrary, are entirely false and ridiculous. 'Tis true, the Divine Conduct in the Government of the Moral and Rational Part of his Creation, or the Reasons of his Providence in the Affairs and Dispensations belonging to Mankind, and his Fellow-Creatures endu'd with Reason and Freedom, are not yet entirely clear'd up, nor reveal'd fully to us. But then we shall have great cause to believe that at length they will also appear exact, orderly, and equitable ; not only from the Consideration of the Divine Attributes hereto relating, *à priori* ; but *à posteriori*, from the alike Discovery already made of the exact Regularity and Order of the Visible World about us. How strangely odd and unaccountable the apparent System of the Planetary World has all along been till our latest Discoveries, all Astronomers cannot but know ; and the many fanciful and wild Hypotheses invented all along to solve
its

its Appearances, are evident Demonstrations of; Infomuch that one famous in that way, is related blasphemously to have said, that “Had
 “ the Order and System of the World been
 “ left to himself, he should never have made
 “ such an irregular and disorderly World as
 “ God had made of it: Yet after all, now we certainly know the true Order of all its Parts, we are so far from complaining of the least Confusion, that we cannot but admire and adore that Unsearchable Wisdom of God, which has so wonderfully dispos’d and rank’d all the Parts of it. So evidently is *the weakness of God stronger than man, and the foolishness of God wiser than man*, in the Elegancy of St. Paul’s Language. I shall conclude this first Head, concerning the Being and Providence of God, in the admirable Words of Sir Isaac Newton, hereto relating.

1 Cor. i.
25.

Philosophiæ naturalis id revera præcipuum est & Officium & Finis, ut ab Effectis ratiocinatione progrediamur ad Causas, donec ad ipsam demum Causam Primam perveniamus; nec Mundi Mechanismum solummodo explicemus, verumetiam insuper & præcipue ut hæc & hujusmodi Quæstiones tandem expediamus; Quidnam inest in Spatiis Materia vacuis? & Unde est quod Sol & Planetæ ad se invicem gravitent, sine Materia interjecta? Qui sit ut Natura nihil agat frustra? & Unde orta est eximia illa Mundi universi Species & Pulchritudo? Quem in finem facti sunt Cometæ? & Unde est quod Cometæ in Orbibus valde admodum eccentricis undique & quaqua versum ferantur in omnes cæli partes, cum Planetarum cursus sit unus omnium, unaque Directione in Orbibus concentricis

Optic:
Edit. Lat.
P. 314,
315.

ferantur eodem omnes? & Quidnam est quod impedit, quo minus Sol & Stellæ fixæ in se mutuo irruant? Qui fit ut Corpora animalium tam exquisita sint Arte atq; Consilio fabricata? & Quos ad fines conformatæ sunt diversæ ipsorum Partes? Fierinè potuit ut Oculus sine scientia Optices fuerit constructus? aut Auris sine intelligentia Sonorum? Qui fit ut Motus Corporis obsequantur Imperio Voluntatis? & Unde est Instinctus ille quem vocant, in Animalibus? Annon Sensorium Animalium est locus cui Substantia sentiens adest, & in quem sensibiles rerum species per nervos & cerebrum deferuntur, ut ibi præsentēs à præsentē sentire possint? — Annon ex Phænomenis constat esse Entem Incorporeum, Viventem, Intelligentem, Omnipræsentem, qui in Spatio infinito, tanquam Sensorio suo, res Ipsas intimè cernat, penitusque perspiciat, totasque intra se præsens præsentēs complectatur; quarum quidem rerum Id quod in nobis sentit & cogitat, Imagines tantum ad se per Organa sensuum delatas, in Sensoriolo suo percipit & contuetur. And afterwards.

P. 348.

Quod si Philosophia Naturalis hanc methodum persequendo, tandem aliquando ab omni parte absoluta erit facta atque perfectæ scientia; utique futurum erit, ut & Philosophiæ Moralis fines itidem proferantur. Nam quatenus ex Philosophia Naturali intelligere possimus, quænam sit prima rerum Causa, & quam potestatem & jus ea in nos habeat, & quæ beneficia ei accepta sint referenda; eatenus Officium nostrum erga eam, æque ac erga nosmetipsos invicem, quid sit, per Lumen Naturæ innotescet. Omnino, si Deorum falsorum cultus non occæcasset animum gentibus, longius se inter eas extendisset Philosophia Moralis, quam ad Cardinales
 illas

illas quatuor, quas vocant, Virtutes: Et qui Animarum Transmigrationem, Solisq; & Lunæ Heroumque mortuorum Cultum docebant; id sanè multò potius docuissent, qua ratione optimè colendus esset verus noster & beneficentissimus Author.

II. As the Sacred Scriptures teach us that there is a God, so do they in the second place teach us that there is but *One God, Or One God the Father*, the Origin and Foundation of all Beings whatsoever.

Thus it is in the *Nicene*, and all the most Ancient Creeds, *I believe in One God the Father*; and thus is it every where in the Scriptures and the Primitive Writers. Not that the Son, and, in some sense, the Holy Ghost, may not also each of them be called *God*, or really a *Divine Person*; as we shall see presently; But that when the Scriptures speak of *the One God*, or of *One God*, they plainly and distinctly mean *One Original Fountain and Author of all Beings whatsoever*; or mean thereby *One Supreme God, the Father only*. This *Unity of God*, or that there is in the highest sense but *One only God*, is own'd by all to be so reasonable, that I shall not need to insist any longer upon it.

III. As there is but one Original Fountain of Being, *One God the Father*, So is there *Three Divine Persons*. For as the Father is *ὁ ἐν πᾶσι Θεός*, the *Only true God*, in the highest Sense of that Word, or of absolutely infinite Attributes and Perfections; I mean of such to which no Addition can ever be made, or conceiv'd

to be made ; and who alone is of himself ; So are we assur'd by Scripture and Antiquity, that The Son of God, and the Spirit of God, are not Subordinate Creatures, but Divine Persons ; That their Attributes and Perfections are vastly Great and Divine ; That by them God the Father made and governs all his Creatures ; And that they are Capable of such a Degree of Worship and Adoration, as, if it were given to any Subordinate Creature, would be Idolatry ; and which therefore may well be call'd *Divine* Worship and Adoration.

This is what the Scriptures and the Primitive Writers most certainly affirm concerning the Son and the Holy Ghost ; without ever pretending to that Absolute Equality to the Father, which modern Writers are so much concern'd for.

Now in this truly Scriptural and Primitive Account of the Blessed Trinity, taken, as 'tis here laid down, free from the vain Deductions, Explications and Notions of the Moderns ; I cannot well imagine wherein the Absurdness and Contradiction of it does consist. And certainly if the Christian Church had all along kept close to their Authentick Guides in Matters of pure Revelation, a great part of the Deists Objections had been prevented, and the Peace of the Church better secur'd, than by those Methods which were taken in the following Ages. For as to the grand Objection, That Three Divine Persons, each of which are *God*, cannot all together make but *One God*, or *the One God* of the Christians ; I think 'tis

'tis without any other Foundation, than the Inaccuracy of modern Phrases and Expositions. I have observ'd already, that the Scripture and most Primitive Antiquity never speak of these Three Divine Persons as *One God* ; but by the *One God* , always mean *One God* in the highest sense , or *One God the Father* ; As I shall shortly demonstrate beyond Contradiction. But the Moderns knowing that the Son and Holy Spirit are , in a lower Sense, each of them a God , or Divine Person , and so spoken of in Scripture and Antiquity ; That they entirely derive their Essence from, depend on , and are intimately united with the Father ; That the Father by them made and governs the World ; And so that all Three Divine Persons do jointly concur in the Creation and Government of all Creatures : That is , The Son in Subordination to the Father, and the Holy Ghost in Subordination both to the Father and the Son ; and that therefore, taken together , they are the proper and only *Maker and Governor of the World* ; which is a common Sense of the Word *God* : The Moderns, I say, upon such Accounts as these , as may in Equity be presum'd, call'd these Three Divine Persons but *One God* , and so introduc'd at least a new and unscriptural , and inaccurate , if not a false way of Speaking into the Church. But because I here only undertake to vindicate the Doctrine of the Trinity , so far as 'tis contain'd in Scripture and in the most Primitive Antiquity ; I shall not any further insist here on a modern Phrase, or enquire into the true Importance

of it. And after all the Heats of later Disputes about the Sacred Trinity, and the numerous Objections made against it, I must say, that they seem to me almost all levell'd at the modern Explications and Hypotheses only, and by consequence do very little affect that Ancient Doctrine of Christianity it self, as it was receiv'd and believ'd in its Native Simplicity in the First and Purest Ages of the Church. Those who are satisfy'd with those modern Hypotheses and Explications, may defend them: But 'tis not my Business here.

IV. The Sacred Scriptures teach us, that The Son, or *Word* of God, was Incarnate, and was made Man; *was made flesh and dwelt among us*: That *God was manifested in the flesh*; and therefore, that our Redeemer was truly Both *God and Man*, in One Person. This was most certainly the Primitive Faith of Christians; and upon it in part depends the next Particular about our Saviour's Satisfaction. This, I own, is in its own nature one of the *Great Mysteries of Godliness*, as St. Paul assures us; and I own the *Modus* of it to be difficult to Human Comprehension; tho' in reality not much more difficult, than is the *Union of Soul and Body* in all Mankind: Which, how unaccountable soever it be to our Reason or Imagination, yet is it too certain in Fact to be doubted of by any. For this is plainly the Scriptural and Primitive Notion of this Matter, that the *Λόγος* or *Divine Nature* of our Lord, condescended to become a *Human*, or, more properly, a *Divine Soul* in a *Human Body*; and thereby was truly a *God*
Incar-

Incarnate, and therein most properly suffer'd for us : As I shall shortly fully prove by the Original Testimonies themselves.

V. The Sacred Scriptures teach us, That this Blessed Lord Christ, who was both God and Man in one Person, became the Redeemer of Mankind, offer'd himself a Ransom and a Propitiatory Sacrifice for Sinners to his Heavenly Father, and that on the Father's Acceptance of that Propitiatory Sacrifice, depends the New Covenant made with Mankind, and all the inestimable Blessings contained in it. This is most unquestionably the Doctrine of the New Testament, and was not doubted of in the Earliest Times of the Church. Now what mighty Absurdity there should be in this Doctrine of the *Satisfaction of Christ* (if I may use the Modern Term for the former thing) understood in the Sense of the Scripture, I cannot divine. That all Mankind are Sinners, and fall'n from their Primitive Integrity by the Temptations of the Devil, not only the Scripture, but the constant Experience of our own irregular Tempers and Appetites, the Wickedness of the World in general in all its past Ages, and the known Complaints on this Head of all the Old Philosophers, are but too sad and too convincing Demonstrations ; and the Sacred Scripture has in part and obscurely hinted at the Occasion and Circumstances thereof. Now since this was our sad Case ; since God was under no Obligation of rescuing us out of our Misery ; and if he saw good to do it, was at free Liberty to do it according to his own good Pleasure, and so as might be most for
the

the Benefit of all other his reasonable Creatures, and preventing their hopes of Impunity, if *they* also should fall into Sin ; since the Blessed and Divine Soul of the Messias was a free unfinning Being, and might voluntarily suffer for us, and in our stead if he pleased ; since also the Value of his Sufferings would be so inhans'd by the Dignity of his Nature, as to be abundantly sufficient to Merit our Pardon at the Hands of our Heavenly Father, if He pleas'd to accept of a Vicarious Sacrifice ; and since we are assur'd in Scripture that the Messias has undertaken and performed his Part, and that the Father has highly approv'd of this Method of our Redemption, and has accepted of his Son's Sacrifice for us ; and that the Blessed Spirit is also willing to perform what was proper for him in order to our Sanctification and Salvation ; since, I say, all this appears in Scripture, besides the many other Reasons of the Divine Conduct relating to the invisible World and its Circumstances, to the Devil's Kingdom and the Method of its gradual Destruction by the Kingdom of the Messias, of which we at present are very imperfect Judges, I cannot divine whence the Modern Socinians have taken so mighty a Prejudice against this Doctrine of the *Satisfaction of our Blessed Saviour* ; which is so plain in almost every Page of the New Testament, and so agreeable not only to our common Reason, but to all the judicial Proceedings among Mankind. Those, who scruple the Belief of such rational Doctrines as this, coming with such Authority also, seem to me but ill dispos'd for receiving Advan-

Advantage from Divine Revelation, and indeed unworthy of the inestimable Favour of such a Divine Revelation at all.

VI. The Sacred Scriptures teach us, That at the End of the World, both the Good and the Bad shall rise again from the Dead, and that the Bodies of the Good shall rise Incorruptible, Glorious, Powerful, and Spiritual, by the Influence of the Divine Power of the Blessed Spirit of God; that all the World shall then be judg'd according to their Works; and the Good taken up into Heaven, or an Everlasting State of Happiness, and Incorruption, and Immortality, and the Bad sent into the Fire of Hell, there to suffer *αἰώνιον κόλασιν*, *Eternal Punishment*, where *their Worm shall not die, and the Fire shall not be quenched*. These are most certainly the Doctrines of Christianity, and as such always esteem'd in the Earliest Ages of the Church. Now in this Article, the Reason of Mankind can find no possible Absurdity but only in two Things, the Resurrection of the same Body, when in some Cases that seems to be impossible; and the *Eternity* of the Punishments of the Wicked for the Sins of this short Life. As to the first of these, the Resurrection of the *same* Body, I know well what Mr. *Lock* has said from Scripture, as to the no Necessity of understanding this Article in so strict a Sense; and I cannot deny that his Arguments do well deserve a careful Consideration. Yet because the first Ages of the Church certainly believ'd the Resurrection of the *same* Body that lay down in the Grave, I prefer that Sense of the Article; and assert, that

that if it be so understood, there is nothing imply'd therein but what is very agreeable to Reason and Philosophy. 'Tis certain, that *Flesh and Blood*, our Bodies in their present State and Constitution, *cannot inherit the Kingdom of God*: But then 'tis allow'd by all, that the same Particles of Matter which are laid in the Grave, are as capable of composing the glorify'd Body after the Resurrection, as any other Matter in the whole World: So that that very Body may be most Rationally believ'd to rise again, and to be chang'd into the glorify'd Body, according to the constant Expectation of all Christians till this last Age. And if that be impossible in some very few particular Cases, of which yet we are not certain; such rare Exceptions, for which the Divine Power can in special provide, are no just Objections against the general Article it self, as we know 'tis in all other the like Cases. But then as to the *Eternity* of the Punishments of Hell, I own it to be certain, so far as the Import of *αἰώνιος*, to which that Word answers, does extend: *i. e.* 'Tis certain, those Punishments shall continue the whole Duration of the Wicked, who are the Subjects of it; or through all those *αἰῶνες τῶν αἰώνων*, long and undeterminate Periods of Being, to which their Lives shall be preserv'd by the Divine Power; so that nothing shall put an end to their Torment, but what shall do so to their Lives, and their State for ever also. Whether the Scripture means any more by this *Eternity* of the Torments of Hell, I shall not here positively *Determine*; But since I find the most Primitive Writers

Writers of the Church inclin'd to this Explanation of this Point, and since this is abundantly sufficient for all the Ends of Religion, and seems most agreeable to the Divine Goodness, if not also enforc'd by his Justice, and prevents even the Cavils of the Scepticks themselves, nay is, I really think, the genuine Meaning of the Scripture Expressions also, I shall at present Acquiesce in it; leaving it still to those who think the Scripture means more than is here asserted, to justify their own Opinions, and the Reasonableness of them as they think convenient. And here I shall conclude my present Design; Not doubting but that those who shall be satisfy'd with these principal Articles of the Christian Faith, here explain'd and vindicated, will not refuse their Belief to the Rest of them.

Written about Septemb. 1707.

Of

IX.

*Of the Restoration of the Jews.**Essay on the
Revelation.*

BEcause I perceive that what I have advanced upon these Subjects elsewhere, has been misunderstood by many ; and the Grounds and Reasons I go upon quite mistaken by others ; I shall endeavour to set this Matter in as clear a Light as I can, under the following Observations :

I. I observe that the Restoration of the *Jews* to their own Land in general , and the Rebuilding of their Temple, with the Restoration of their Sacrifices, according to *Ezekiel's* Description and Model, is not a thing of Doubt or Uncertainty in the Prophetick Writings, but the thing that above all others they every where foretell and describe, in the plainest and most emphatical Words imaginable. 'Tis not want of undoubted Proof and Evidence, but want of firm Belief of, or of careful and impartial Enquiries into the Sacred Writings herto relating, that can occasion Christians or *Jews* to disbelieve, or once hesitate about this Point in general. Some Circumstances about,

or Texts relating to this *grand Event of Scripture Prophecy*, may easily admit of Difficulty, either as to their proper and determinate Sense, or as to their Agreement with some others; but that this can in the main be doubted of by Men of Judgment, who are well vers'd in the Prophecies, and in the ancient History of the *Jewish Nation*, is much the same Riddle to me, that it would be to find a Man of good Sense, and who well understood, and fully believ'd the Old Testament History, affirming, That because of some particular Difficulties in the Descriptions of *Moses's* Tabernacle, or *Solomon's* Temple, he was very doubtful whether ever there were in Reality either the One or the Other of those Edifices in being in the World. And this is the true Reason why I did not particularly Answer Dr. *Allix* upon this occasion: Because He not only on a sudden has left his own constant and most assur'd Opinion in this Matter, on very weak Reasons; but because the Point will not bear a Dispute, nor would Objections much stronger than those he has brought, be able to shake any body who had once examin'd the Foundations of this Assertion in the Sacred Writings. If I once believe that the last Twelve Chapters of *Ezekiel's* Prophecies can be true without this, I will say, that so may the Old Testament Histories be true without either a Tabernacle in the Days of *Moses*, or a Temple in the Days of *Solomon*; because the yet unaccomplish'd Description relating to the former, is full as plain and particular, as those relating to the latter. I observe,

II. That

Apoc. xxi.
22.
Jer. iii. 14,
16.

II. That many are puzzled about this Assertion in general, because they quite mistake the Matter, and imagine that 'tis also suppos'd, that this Temple and Temple Service are to belong to the Time when the *Jews* are become Converts to the Christian Faith; and that therefore this contradicts St. Paul's frequent Affirmations of the Freedom of Christians from the Ceremonial Yoke, as the Purchase of the Death of Christ for them. And tho' this Mistake be a gross one, and no way occasion'd by any thing I have said on this Subject, yet do I suspect Dr. *Allix* himself to have been surpriz'd by it, and thereby mainly influenc'd to change his Opinion in this Matter. *Ezekiel* describing the *Jewish* State immediately upon their Restoration to their own Land, while they were still Unbelieving *Jews*, gives us a full Account of the Structure, Dimensions, Ornaments, and Sacrifices of their Temple; But St. *John* giving us the State of Things after the Marriage of the Lamb, or the Conversion of the *Jews*, saw no Temple therein. Nay, the Prophet *Jeremiab* almost affirms the same thing, of the very same Period also; Turn O Back-sliding Children, saith the Lord; for I am married unto you: And I will take you one of a City, and two of a Family, and will bring you to Zion.— And it shall come to pass, when ye be multiplied and increased in the Land, in those Days, saith the Lord, they shall say no more, The Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it; neither shall they visit it, neither shall that be done any more. So that St. Paul most exactly agrees with this Assertion:

fersion: For if this *Freedom from the Bondage of* Gal. ii. 4.
Moses's Law be the Purchase of Christ's Blood, 20, 21.
 and the peculiar Privilege of the Christian iii. 13. 23;
 Church, as He every where affirms; 'tis 24, 25.
 plain, that before the *Jews* become Christians, iv. 1. &c.
 they can have no manner of Pretence to the v. 1. &c.
 same Privilege; but must be still oblig'd by all 13.
 the Laws and Ordinances of *Moses*. For that Colos. ii.
 the Law of *Moses* has never yet been properly 14. &c.
 and formally Abolish'd, is agreed by all; and Heb. viii.
 is plain from the Observance thereof by the 4. &c.
 first *Jewish* Christians, and even by St. Paul ix.
 himself, at that very Time when he is so Ex- Acts xviii.
 press as to its Non-Obligation, not only as to 21.
 the Christian *Gentiles*, for those indeed were xxi. 20.
 never concerned with it; but to the Christian &c.
Jews also, who had before been subject to it. xvi. 13.
 I confess most Men are not yet convinc'd that the
Restoration of the *Jews* is any considerable Time
 to precede their *Conversion* to the Christian
 Faith: But since a little Examination would set
 them right in that Matter, this ought not to
 be made an Objection in the present Case.
 The *Jews*, according to *Ezekiel's* plain Ac-
 count, are not only to be restor'd, but to live
 securely in their own Land before the famous Bat-
 tel at *Harmageddon*: But 'tis not till after that
 Battel both there and in St. *John*, that their
 Conversions will happen: They are then, and
 not before, to know that *Jesus of Nazareth* is
 no other than their Blessed *Messias*. Which
 indeed seems to me to be the Import also in
 particular of *Ezekiel's* Words belonging to this
 very Time; So the House of Israel shall know
 that

Ezek.
 xxxviii. 8.
 11.
 Apoc. xvi.
 13, 14, 15;
 16.

Ezek.
 xxxix. 22.

Q

that I am the Lord their God from that Day and forward. I observe,

III. That this Restoration of the Jewish Worship and Laws of Moses towards the end of the World, seems to be that which is so often hinted at in the *Pentateuch*, where the Statutes and Ordinances are so often said to be *for ever*; and *for ever throughout their Generations*; Which Expressions seem to me directly to imply, that those Laws were to be not Temporary, Occasional, or for a short Time only, but Eternal, or Everlasting, in the Scripture Sense of those Words: *i. e.* during all the several Ages of that Commonwealth, whenever they should be in their own Land, till its final Period and Abrogation. To interpret this Phrase *for ever*, sometimes of an absolute and never-ending Eternity; such as is that of the Duration of God himself: And at other times of so few Years as might happen to be any time remaining till the Year of Jubilee; with our ordinary Commentators; is to take away the use of Words, and make them signify at Random what any one pleases. But if we keep to this Exposition, we observe the very genuine Import of that Phrase in the sacred Dialect in other Cases; I mean the entire Duration of any long and famous Period, about which the Discourse is; or during the entire continuance of the Existence of any thing which is spoken of, from its Primary Beginning, till its final End. And in this Sense I take those Laws to be *for ever*; *i. e.* Not only for the short and uncertain Stages of the Life of Moses, or Joshua,

Exod. xii.

17.

Levit. iii.

17.

vi. 22.

vii. 36.

x. 9.

xvi. 34.

xvii. 7.

xxiii. 14,

21, 31.

xxiv. 9.

Shua, of *David* or *Solomon*; of the Continuance of the first or second Temple only; but of Perpetual Obligation during all that *'Aion*, or those *'Aiones*, which that Preparatory Dispensation was to be Commensurate to: Till it was to be swallowed up in a New and more Noble *'Aion*, the glorious Age and Kingdom of the Great *Messias* himself, in the end of the World. I observe, in answer to some Difficulties,

IV. That one great Objection against my Application of the Scripture Prophecies to the Restoration of the *Jews*, viz. That the Captivity preceding the Restoration referr'd to in many of those Texts, cannot be this present Captivity of the *Jews*, as I Expound it; because the Predictions themselves do suppose it to be a Captivity for their Idolatry, which cannot be said of this Captivity by *Titus Vespasian*; I say that this Objection seems to me partly not true, and partly built on the Inaccuracy or Omission of a few Words only, and does not affect the main Point in Dispute. I say, this Objection seems to me partly not true; since in the principal Text here referr'd to, I mean *Deut. 28*, 'tis not said, that because they had lately serv'd other Gods of Wood and Stone, or been guilty of Idolatry, therefore should they be scatter'd among the Nations; but *Deut. xxviii. 36* because of their other Sins God would, as a Punishment, subject them to the Tyranny of Idolaters, who should force them to serve their Gods or Images of Wood and Stone. Which has been, and is still so true and so sad in all the

Dr. Allix's Examination of Scripture Prophecies, passim.

Essay on
the Reve-
lation, p.
303.

Popish Countries, receiving the Inquisition, where the *Jews* reside, particularly in *Spain* and *Portugal*, that 'tis no small Attestation to this, as one true Interpretation or Completion of that Prophecy, I say *One Completion*; For where general Promises are made to the Obedience, and general Threatnings denounc'd to the Disobedience of a People, as 'tis here the Case; 'tis absurd to apply all the Promises, or all the Threatnings to any one Instance of the Happiness or Misery of that People, happening according to such Denunciations. I farther say, that this Objection is partly built on the Inaccuracy or Omission of a few Words only; and does not affect the main Point in Dispute. I had plac'd the first Branch of my Collection of Scripture Prophecies under this Title; *Prophecies relating to the Destruction of Jerusalem by the Romans; and to the grand Dispersion and Captivity of the Jews succeeding it*: And under it I had plac'd some Texts which imply the Dispersion foretold, to be for the Sin of Idolatry; which cannot be said of that under *Titus*, of which the Title only speaks. Now if the Reader would be so kind as thus to amend the Title, according to my main Intention then, and always, *Prophecies relating to the grand Captivity of the Jewish Nation, begun with the Ten Tribes under Shalmaneser, and concluding with the Two Tribes under Titus*, or to this purpose, all would be right, and the Predictions would appear exactly apply'd by me. For whatever some may imagine, without sufficient History to support it, the Ten Tribes carried Cap-

Captive under *Shalmaneser*, or the principal Body of the Old Nation of the *Jews*, do never yet appear in the main to have return'd to their own Countrey : Nay, what is scarce taken notice of by any, part of the Two Tribes carried Captive by *Nebuchadnezzar*, did never yet return to their own Country neither : And are therefore both still Idolaters, or part of the Idolatrous World till this Day : And were both carried into Captivity most certainly for their Idolatry ; according to the Predictions here referr'd to. And to these Ten Tribes, and part of the Two Tribes, the Name and Character of that Nation in general does sure more truly and properly belong, than to the remaining part of the Two Tribes, with some Gleanings of the Ten ; which returned under *Cyrus* and his Successors, and which afterwards went into this grand Captivity at the Destruction of *Jerusalem* by the *Romans*. So that a little Candor would have prevented this part of the Objection, and have secur'd the Literal Accomplishment of all those Prophecies which I had plac'd under this Head. Tho truly, after all, If I had by mistake put a few Prophecies there which belong'd to Elder Times ; this would only have affected those few Prophecies themselves, and not have been any great Objection against the main Proposition hereto relating ; since there were enow of that other sort, wherein not a word was said of that former Idolatry of the *Jews*, so much here insisted on in this matter. I Observe again, in Answer to another Objection,

Exam.
P. 58.

Isa. liv. 7,
8.

Ezekiel
xxxvi. 11.

V. That the Words of *Isaiab* quoted by me in my Collection, and urged sometimes against me, are not much more favourable to the other Interpretation than to mine : The Words are these : *For a small moment have I forsaken thee, but with great mercies will I gather thee : In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.* Which Words indeed seem most obviously to imply a vast Disproportion in the Greatness and Duration of that Happiness of the *Jews* here referr'd to, if compar'd with the Time of their Misery beforehand : Such a Disproportion as between a Moment and a very long Time. This some expound of the Time of the Captivity by *Sbalmaneser* and *Nebuchadnezzar*, compar'd with the Time of their peaceable Settlement after their Return under the Kings of *Persia*. Now this by no means agrees to these Words : Because, (1.) The Happiness on this Return was very little, and uncertain, and very often interrupted by many great Calamities, and soon concluded in a long State of Corruption, and Wickedness, and Misery afterward : Whereas the State of Happiness foretold to the *Jews* by these Prophets, was to be great, and beyond their former Condition, when they were of old quietly settled in their own Land : For so says God by *Ezekiel*, *I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord.* (2.) This Happiness did not last for ever in Prophetick Language,

guage, but in a few Centuries was follow'd by a Captivity much more lasting than all that Prosperity came to. (3.) Neither was the Duration of this Captivity, compar'd with the succeeding Settlement, so short as a Moment to a very long Duration. The Captivity of the Ten Tribes by this Hypothesis lasted about 250 Years; and their Stay in their own Countrey about 600 Years, or not near thrice so long as the former: Which how poorly it answers the Comparison, I need not say: And yet the Ten Tribes must certainly be more considerable than the Two, in the Import of any Predictions which concern the Body of that Nation. But then if it be expected, that I should give a better Account of this Text on my Hypothesis, and shew how the *Millennium*, with perhaps a few hundred Years preliminary thereto, can be called a very long or *eternal* State of Happiness, in comparison of this their long Captivity; which indeed has already been above 1600 Years for the Two Tribes, and above 2400 Years for the Ten; I answer in general, that I own this a very difficult Place; and I say, that tho' I could not answer this one Argument, yet should I by no means thence deny the Future Restoration of the *Jewish Nation*; because that is foretold in above 100 Places, in Words as plain as those before us appear to be on the other side. Now certainly 'tis more proper to ἐπιχαίρειν, and suspend our Interpretation of one Text, than to confront the same with an hundred other Texts equally plain on the other side. But to Answer more directly, I say,

(1.) Perhaps the Comparison is not here intended between the entire Durations of these Two States of Misery and of Happiness ; but between God's withdrawing his Providential Care of his People within a very little time, while *Solmanezar* and *Nebuchadnezzar* carry'd them Captive, and his Protecting and Blessing them all the long Period of their future Restoration and Settlement in their own Countrey : Or,

(2.) Perhaps under that very long and lasting State of Bliss, which is here promis'd to the pious *Jews* at the Conclusion of all, may be included that Eternal State of Happiness which they shall enjoy in Heaven, immediately after their Earthly Happiness is over ; and in this Sense the Expressions are most exactly True and Emphatical. However,

(3.) If the Happiness here meant be upon this Earth, this will only open an hitherto unthought-of Scene of Things, and confirm that Suspicion, which I have long had in my Mind about the proper Duration of the *Millennium*, or happy State of the Church on Earth at the End of the World ; viz. That these thousand Years are to be taken in the same Sense here, that they are every where else to be taken throughout the whole Prophetick part of the Revelation, and indeed of the whole *Bible*, since the Ancient State of the *Jews* is over ; I mean, a Day for a Year ; and a Year for 365 Years ; and so a *Millennium*, or 1000 Years, for 365000 Years. This is the proper Duration of this Period according to

Apoc. xx.
2, 3.

See Essay
on the Re-
velation, p.
2, 5, &c.

to St. *John's* Stile every where else. And whether the Vastness of this Duration, and the Immenfeness of God's Goodness therein shew'd, so far exceeding the Opinions and Expectations of Mankind, be a sufficient Foundation for our Modern and elsewhere Unexampled Expositions, I very much question. However, what has been here alledg'd, inclines me not absolutely to reject a Notion so well founded in the Apocalypse, so considerably confirm'd by this Place before us, and so agreeable to the Divine Bounty and Goodness, and the full Extent of his gracious Promises to his ancient People the *Jews*. *My Thoughts are not your Thoughts, neither are your Ways my Ways, saith the Lord. For as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts. Thus saith the Lord of Hosts, If it be marvellous in the eyes of the remnant of this People in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts.* And so much shall suffice by way of Reply to what has been said against my Application of the Old Testament Prophecies to the Restoration of the *Jews*.

Isa. lv.
8, 9.

Zech.
viii. 6.

'Tis true, some Things are imply'd in the Belief of the future Resettlement of the *Jewish* Tribes, which cannot be explain'd without somewhat extraordinary in the Case; without a sort of Divine and Supernatural Conduct; But this is so far from an Objection, that it implies no more than what was ever true of that Peculiar People of God, in all the former Ages of their Commonwealth; About which God
did

did all along exercise an extraordinary, nay a miraculous Providence continually, as is every where obvious in the Sacred History. As likewise is it equally obvious in the Prophecies, That the same Extraordinary and Miraculous Conduct is to be again exercis'd towards them in this their Final Restoration and Resettlement in their own Land.

Written about
Jan. 1707.

X. A D.

X.

Advice for the Study of Divinity : With Directions for the Choice of a Small Theological Library.

I N T R O D U C T I O N.

TH E Consideration of the Unhappy Divisions and Bitter Controversies which have for so many Ages infested the Church of Christ, nay even that Reformed Part of it which has for near Two Centuries cast off most of the Antichristian Corruptions ; and the Reflection on those fatal Consequences which do follow from the same, even to the Disappointment of a great part of the principal Ends of the Gospel it self ; cannot but occasion some serious Thoughts about the true and genuine Causes of so great Mischiefs, and the proper Method for their Cure ; at least among those who lay the main Concerns of Piety and Charity to heart in such a manner as they ought to do. To see *Christendom*, even *Reformed Christendom*, distracted and polluted with those Wars, Tumults, Schisms, Factions, Heresies, Controversies, and Uncharitable Animosities, which are most certainly the notorious *fruits of the flesh*, and the great

great Shame and Scandal of our Holy Profession : And all this among those who profess to own the same Sacred Word of God for their proper Rule of Faith and Practice ; and commonly appeal to the same Primitive Antiquity for their surest secondary Guide in the several Points wherein they happen to differ in their Explications of the other ; is not only a *Lamentable*, but almost looks at the first sight like an *Unaccountable* thing. Do the Professors of the Civil Law , who in the same manner have a Rule and Standard for their Determinations, differ to the like degree about the Meaning of it ? Or Do the *Platonists*, the *Aristotelians*, or any such Sect of Philosophers , disagree so far about the Intention of their Masters, in the several Parts of their Writings ? Nay, Do even the *Mahometans* themselves divide into one Quarter of so many Sects and Parties, by the Difference of their Apprehensions concerning the Sense of the several Chapters of their *Alcoran* ? I believe not. What then can be the occasion of the so wide Mistakes and contradictory Opinions of all the latter Ages of the Christian Church ? I do not perceive the Bible to be in its own nature an unintelligible Book ; nor do I believe that any of these several Divisions of Christians can charge it with contrary and irreconcilable Accounts of Things : Nay indeed, I do not find any Reason to believe that the first Christians put such different Interpretations upon the most important Points of their Religion , or gave a just Occasion to those vast Number of Controversies which have been since started and pursued in these latter

latter Ages. What then can we at last fix upon as the true Occasions of our Divisions and Disturbances, of our various Notions and contrary Practices? Why truly, I think 'tis not impossible to find out their Source and Original; were it but half as easy to persuade Men out of those unhappy Methods, from whence so much Sin and Wickedness, so much Mischief, Confusion and Misery have arisen to the Church of God. In plain Terms, the main Cause of all is, That None of the Divided Parties of Christians, whatever is pretended by them, do *really and in earnest* take the Holy Scriptures for their *proper Rule of Faith and Practice*: Neither do any of them in the Points in Controversy, *really and in earnest* own the Primitive Fathers for their Secondary Arbitrators, and in Fact stand to their Determination: Nor indeed do any of them take the right Method for the true and honest Understanding the meaning of either of them: So far from it, that they generally oblige all their Members to subscribe very doubtful Opinions *before* they have the Opportunity of an Examination; or, if it be *after*, they still force them upon it *dubitante*, if not *renitente conscientia*: by which means the Innocency of Men's Minds is sullied at first, and forced Senses are affix'd to plain Words, and the inward Opinions of a great part are directly contrary to the Real meaning of the Articles subscrib'd by them; whether we take the Grammatical Construction, or the true Design of the first Composers for their real Intention. And this is so certainly the Case here in England, that I believe there is scarce one Clergyman

gyman of this Church, that has consider'd and examin'd things with any Care, who believes all the 39 Articles in their proper and Original Meaning. But if any particular Persons, as now and then happens, prove upon Enquiry so Impartial and Couragious, as still to own any considerable Doctrines, which they have learn'd from the Scriptures and Primitive Fathers, notwithstanding their Contrariety to those publickly believ'd; they are commonly traduc'd, if not also otherwise treated as little better than the ancient Followers of Simon Magus and his impious Crew, set up by the Devil in Opposition to our Blessed Saviour and his Religion, who werethereforemost justly branded with the odious Name of Hereticks: For

† Cæterum non solus Irenæus hic docet omnes Hæreticos Simonis Magi discipulos esse, licet id non fateantur, sed & Clemens uterque, Cyrillus, Epiphanius, Philastrius, Augustinus, & alii passim. *Feuardent. in Iren.* p. 105. L. I. C. 20. P. 94, 95. C. 30. P. 105. L. II. Præf. P. 113. Constitut. Apost. L. VI. C. 7, &c. P. 334, &c.

so † *Irenæus* and others frequently assure us, that all those who in the earliest Times were called *Hereticks* were not true Christians, believing the Scriptures, and upon their Examination of them, differing in some Things from the Opinions of other Christians of the

same Age, as the Word is now us'd; but were nother than the Spawn and Offspring of such as ow'd their Original to that Arch-Heretick *Simon Magus* himself. We often now call a Man an *Heretick*, if he dares maintain what the Scripture plainly affirms, and what for no less than Two or Three entire Centuries all Christians believ'd also, if it chance not to square with the Opini-

Opinions and Decrees of the Fourth or Fifth, nay perhaps the still later Ages of the Church. And if St. *John* affirm one Thing, and *Athanasius* another, He must be a very bold Man that shall venture to declare himself on the Apostle's side of the Question, for fear of the Imputation of Heresy. And then, What is the proper Treatment of any body whom the present Age shall please to call *Heretick*, even tho' he should happen to be in the Highest Post in the Church, we may clearly learn from a late Author: ' Such, says he, is the malignant Nature of ' *Heresy*, and the *Infamy* that justly attends it, ' that it takes away all that Respect which a ' Man's Place, Function, or Character would ' otherwise entitle him to: It degrades a Man ' from his High Station, puts him upon the ' same Level with every ordinary Person; ' and he may be treated likewise in the same ' manner; I mean, without those Excuses or ' Prefaces of Respect which otherwise his ' Place might justly call for.—— This is particularly true with relation to the *Sacerdotal* ' or *Episcopal* Office: Here, *viz.* in the Case ' of *Heretical Pravity*, the Authority is quite ' lost; He who is infected with it, pronounces his own Sentence before the Censures of the Church pass upon him: So that he cannot take it amiss if those who are otherwise his Inferiors, attack him with the same Freedom as they would a *Vulgar Heretick*. Thus far he. But as for the other common Treatment, I mean that of Anathematizing, It is to be also of course expected in this Case. So far have the later and Corrupter Ages of the Church

*Exam. of
the Bishop
of Sarum's
Expos. of
the Second
Article,
P. 63.*

Grabe
Spicileg.
Tom. II.
Præf.

Church receded from the Primitive Temper and Spirit of Christ, and of his Gospel. Tho', by the way, before any new Anathema's are denounc'd, or Penalties inflicted, Let St. Ignatius, or that other Apostolical Father, and He a Martyr, quoted with Approbation by St. Chrysostom, be heard to the contrary. "Οὐ

τρόπον, says he, ὁ πειθεὶς ἑαυτῷ ἀλκυρίδα βασιλικὴν, ἰδιώτης τυγχάνων, αὐτὸς τε καὶ οἱ αὐτῷ συνεργήσαντες, ὡς τύραννοι ἀναρῶνται· οὕτως οἱ τῇ δεσποτικῇ ἀποφάσει χρυσάμβροιο, καὶ ἀνάδεμα τῆς Ἐκκλησίας ποιήσαντες ἀνθρώπον, εἰς παντελὴ ὀλεθερὸν ἀπάγουσιν ἑαυτοὺς, καὶ ἀξίαν τῆς ὕψις ἀφαρπάζοντες. 'The Anathematizers, says

' he, are like a Plebeian putting on the Imperial Purple; Who, with his Accomplices, is deservedly advanc'd to the Gallows, as the Reward of his Usurpation and Impudence. For just so will it be with such unjust Pretenders to the Authority of their Lord and Master: They doing nothing more by their Anathema's and Damnatory Sentences to others, than condemning themselves to utter Perdition, by thus presumptuously invading the Sacred Character and Authority of the

' Son of God. † But then, As for the Imposition of doubtful and uncertain, if not plainly false Articles, as Terms of Communion, 'Tis no other than the usual Practice among the several Sects of even Re-

formed Christendom; (tho' they all disapprove of the Practice in all other mistaken Churches, but their own; which is still, as it were, presum'd

† Οἱ γὰρ οὕτω γράφοντες, ὥστε τὸ τίλθ' ἢ γράμμάτων αὐτῶν ἔξορισμὸν καὶ ἄλλας πρῶτας ἔχειν, πᾶν εἶεν οἱ τοιοῦτοι, οἱ Χριστιανῶν μὲν ἀλλότριοι, διαβόλοι δὲ καὶ τῶν ἐκείνων δαιμόνων φίλοι. Athanas. Orat. I. contra Arian. p. 288.

sum'd to be *Infallible*;) at least whenever they have the Fortune to be encourag'd and protected by the State, and so have it in their Power to make their Terms of Communion firm and obligatory by Temporal Penalties. Now I dare appeal to the Consciences of all Honest Men, Whether this be the way of encouraging a free and impartial Enquiry into the Holy Scriptures, and the most Primitive Writers? Nay, Whether it be not the way to prejudice and byass their Understandings to the greatest degree imaginable? Besides, To prepossess Men still more effectually, These several Divided Parties take great care to put every one their own *System of Divinity* into the Hands of their Followers, as the only True and *Orthodox* one; and from which they are not considerably to recede, without the severest Hazards, Losses, and Imputations. Which Systems do generally quote the Scriptures and Fathers very injudiciously for their own particular darling Opinions, and do miserably wrest and torture them, to serve their own Turn upon all Occasions: And the Learning of the Scholar is then esteem'd most valuable, when he is thereby enabled to manage the most subtle Dispute with all the Antagonists of his Party, and, to appearance, is able to confute them by the greatest Variety of misapply'd Sacred and Prophane Testimonies. Sure this Method of Procedure is very partial and unfair; such as must needs keep up the several Parties and Factions now on foot in the Christian World; and such as is utterly inconsistent with the real Owning of the Scriptures in the first place,

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and, after them, of the most Primitive Fathers in the second, for the proper Rules and Standards of our Religion. Nay farther, A great part of the Learning of a Student in Divinity among the several Parties of Christians, is that of Modern Books of Controversy, written by such as are to vindicate the Doctrines and Practices of that particular Sect or Church wherein themselves are engag'd against those who oppose them. Thus, to instance at home, If any one begin to study Divinity here with us, He will certainly be recommended to Bishop *Jewel*, to Archbishop *Laud*, to Mr. *Chillingworth*, or to Bishop *Stillingfleet*, against the Papists: To Bishop *Stillingfleet*, or to Bishop *Bull*, against the *Socinians* and *Arians*; and so to other Writers of Controversy on the other several Subjects of Dispute amongst us. And I do not deny, but the unhappy Methods of modern Studies, and the sad Circumstances of these latter Ages, have made it not seldom necessary for such Great Men to engage in these Controversies on foot among us. Yet at the bottom, 'Tis unfair and partial to recommend any Books of Controversy, which professedly take one Side, to any free Enquirer: Since He ought most certainly to come Unprejudic'd to the Original Standards, and not be overborn by the Authority or Subtilty of any Person whatsoever. As a Judge who designs to act uprightly, will not care to hear the plausible Colours of only one Side first in private; but equally give them both a fair Hearing, with all their Evidence, when they appear in the publick Court before him. Suppose any one recommends

commends to me the Reading of Bishop *Stillingfleet* ; with a Hint that I shall not need any other Author for my Satisfaction in the Popish Controversy : He does it to be sure because he is convinc'd that Popery is an ill thing ; and that these are proper Books to prepossess me against it ; and puts them into my hand, that I may be forewarn'd and forearm'd when I read the Bible or the Fathers , and may know how to quote and manage them both for its Confutation. Now certainly , if we consider this Matter to the bottom , this way is wholly unequal and preposterous. For if I intend to examine in earnest whether the peculiar Doctrines and Practices of Popery be contain'd in Scripture and Antiquity or not , I ought to come perfectly unprepossess'd to the Enquiry, and not suffer my self to be inclin'd against it beforehand , till by the Evidence of a fair Tryal I satisfy my self of its Vanity and Falseness from the Original Records of our Religion. Accordingly I might go over the many particular Controversies about which the Christian World is so deeply engag'd. If it be said, That few Persons are fit to examine these Controversies in those Original Books themselves, and therefore must read the modern Writers who have managed them to the best Advantage ; I answer : That all those who are fit to read the several Pieces of modern Controversies on *both sides* of each Question, (as all that have the least Sense of Equity must own they are then oblig'd to do,) are much more fit to read and examine the Authentick Books themselves ; [or at least such impartial and

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fair

fair Collections of all the Testimonies, without any remote Inferences from the same, in a Language understood by the Enquirers, as may enable them to judge at the first hand:] Because these Original Books are *fewer* and more concise; and because, principally, the careful Reading of these not very many times over, will serve for *all* the particular Controversies among us, and so save a vast Expence of Time and Pains, which a Man must otherwise be obliged to; and perhaps will find such different Quotations made from, and Colours put upon those Original Books, as will force him to have, after all, his final Recourse thither for his Satisfaction. Tho' even then the Misery will appear so great, and a Man's Mind will of necessity be by that time so disturb'd and confounded from the different Notions, and Cavils, and Subtilties, and Expositions he has already met with, about the primary Testimonies themselves, in the *Ocean* of modern Controversies; that he will not easily be able to recover that native Simplicity, Honesty, and Freedom of Judgment, which, above all that is called *Learning*, is of the greatest Consequence to a right Determination in such Matters; and which he would more naturally have brought along with him, had he at first apply'd himself to these Original Authors for his Satisfaction. On which account, cc I must confess, that most of the modern Books of Controversy seem to me utterly improper for the Perusal of One who in earnest seeks after Truth, and desires above all things to know the *real Doctrines*, and practise the *real Duties*

Duties of Primitive and Undisguis'd Christianity. Nor is this all: But if we look for Directions in our Theological Studies, we shall for certain be farther recommended to the Celebrated Councils and Fathers of the Fourth and Fifth, if not also of some following Centuries, as our main and principal Guides; according to whose Determinations it will be expected we should determine our selves; and, what is very absurd, by them expound the Scriptures and the more Primitive Fathers of the foregoing Ages of the Church; under the greatest Penalties and Imputations imaginable. But certainly, without any undervaluing the Labours of the Great Men of these Fourth and Fifth Centuries, or those Councils which they were present at; a wise Man would desire to be inform'd by what Authority, Councils and Fathers, tho' Primitive in comparison of these late Ages, yet as to this Matter in reality so *very remote* from Christ and his Apostles, can claim such a *Dominion over our Faith* as this amounts to? Would any man of common Sense depend upon the Writings, Articles and Canons under Queen *Elizabeth*, as good Evidence of the Faith and Practice of the *English Church* in the Days of King *Henry III.* or *Edward I.*? while he could have immediate Recourse to the Original Records of those Times, and also trace the Knowledge of all such Matters down from the Beginning, in the elder Historians all along? Especially this is more absurd here; because we know, or may know, that the Corrupt and Antichristian State of the Church was to arise in these very A-

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2 Cor. i.
24.

ges, according to the known Predictions of the Prophets and Apostles ; and because 'tis evident that the Writers then did not keep close enough to the Ancient Doctrines , but added many of their own ; drew uncertain Consequences from others , receiv'd a little sooner ; and were full of new Hypotheses, Expressions , and Terms of Art never before heard of in the Church of Christ. Had these Ages New Revelations from Heaven ? or any New Sort of Infallibility conferr'd upon them ? I trow not. Well then ; Whence can arise their Supereminent Authority ? Why, it will be said, that if not single Fathers, yet *Councils*, at the least *General ones*, must be suppos'd to be Assisted extraordinarily by the Spirit of God, and to be sufficient Foundation for our Faith. Truly , I am so far from seeing any such Promise, or observing any such Performance, that I confess , I look upon General Councils of this nature to have been the great Contrivance of the Enemy of Mankind, for the Corruption of the Christian Faith and Practice at the same time. While the Bishops of the Christian World, instead of attending the Cure of the Souls committed to them ; and instead of meeting their Presbyters & Deacons in their own Dioceses, for the Exercise of Discipline and Advancement of Piety , were brought together by the Politics of the Imperial Court , as great Tools of State, to cabal, and dispute, and quarrel about Heresy ; to condemn and deprive some of their Brethren ; to invent new and unheard-of Terms of Art , and Articles of Faith ; and then, by the Sacredness of their Name and Character, to

to recommend such their Decrees and Innovations to the Faith of the whole Christian World : Nay , if at any time any real Error or Heresy was condemned by them , to spread the Knowledge of the same Error or Heresy from one small Corner into all the Parts of the Church , and thereby to propagate it more by this *Diffusion* , than they stopp'd it by their *Condemnation* of it. For 'tis plain , Dissenters were not convinc'd by their Decrees ; Nor were Opinions generally any farther stopp'd by them , than the Temporal Penalty, or Ecclesiastical Deprivation could amount to. Not to add, that at these Meetings Men's Minds were disturb'd , and heated , and grew bitter and uncharitable one towards another ; and so in the seeking the plausible Ornament of *Orthodox Belief* , they lost the great Duty of *Orthodox or truly Christian Practice* : I mean that of Love and Charity. And if any one examines the Histories of those Ages , he will plainly find too much Uncertainty , Contradiction and Partiality among them , to be able there to fix any solid Foundation of his Faith. He will soon see Councils for the *Arians* , and Councils against the *Arians* , in abundance. He will presently observe the Imperial Power managing and over-awing the Councils ; and will seldom find the Decrees of the Prelates contradicting the Directions of the Courtiers. He will but too plainly perceive the *common* , or rather *uncommon* Infirmities , Heats , and Passions of Mankind. He will find particularly in the *Arian Controversy* , not as in former Cases , One or Two single Men setting up
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their peculiar Opinions against the general Sense and Tradition of the Catholick Church ; but the greatest and the wisest Men of the whole Catholick Church divided in their Sentiments , and unable to come to any certain Agreement for a long while together. He will also find many invidious Doctrines, Expressions, and Consequences ascribed to Adversaries, which they generally deny'd and abhorr'd. This being the true Case of the Fourth and Fifth Centuries , and of their Famous Councils ; I must confess, I had much rather be assur'd of the single Opinion of *Justin Martyr* or even of *Irenæus*, in any disputed Case about the true Original Christian Belief or Practice, than of the United Determination of all the General Councils in the World , in order to my own inward Satisfaction. Not to say also , that a very great part of the Christian Church, sometimes the Majority, did even then long oppose several of those Doctrines or Expressions, which at last, by a Concurrence of Accidents, did prevail, and did *thereby become Orthodox*. In this Case, An impartial By-stander, who had honestly examin'd the Matters in Dispute by the Holy Scriptures, and by the more Primitive Fathers, would most certainly pronounce both Sides generally in the Wrong ; and that the ancient and plain Truth frequently lay in the midst between the contending Parties : Which indeed is commonly the Case in all such violent Contests whatsoever. He would moreover not seldom pronounce the Points in Dispute to be perfect *Trifles* ; and stand amaz'd at the Noise and Bustle, the Curses and

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Anathema's introduc'd by them upon the smallest Occasions, to the greatest Reproach of our common Christianity, and to the Alienating the Unbelieving World from it: As indeed they were such things as these, that probably put a stop to that mighty Progress which till then Christianity had made in the World. As to which last Circumstance, the Smallness of many Controversies which have occasion'd mighty Quarrels; hear the Opinion of One, who if he was not among the *most Learned*, yet was certainly, what is much more valuable, among the *best Christians* of this Church in the last Age, I mean Mr. Bonnel.

“ There has, says he, been no Age of the
 “ Church in which the Devil has not found
 “ Means to bring in some Matter of Division;
 “ taking occasion by Men's imperfect Judg-
 “ ments, corrupt Humours, Factionousness, Irre-
 “ ligiousness, and Worldly Designs: And in e-
 “ very Age the Division on Foot seems weigh-
 “ ty, and of great Importance, however slight
 “ it be in it self. And the Reason is, because
 “ this World is interwoven with it; Worldly
 “ Profits, Advantages, and Honours, and Men's
 “ Heats and Animosities arising from thence.
 “ But when these are ceas'd, and After-ages
 “ come to consider the Differences in cold
 “ Blood, and Freedom from those Secular
 “ Things that accompanied them in the Times
 “ when they were on Foot, they can't but ad-
 “ mire at the Madness of Men; and wonder
 “ what it was should put them into such Heats
 “ about such Trifles. The Reason plainly is,
 “ That Worldly designing Men, knowing that
 nothing

*Life of Mr.
 Bonnel. P.
 227, 228,
 229.*

“ nothing animates Men’s Zeal so much as
 “ what relates to Religion, carry on their De-
 “ signs under Notions of it. For Instance, If
 “ those about the Governing part of a State
 “ have a mind to make more room for their
 “ Friends, by excluding others from Favour :
 “ Or, on the other hand, if Men have Ambi-
 “ tion to make themselves Popular, and any
 “ Difference be sowed by the Devil, (who is
 “ the Sower of Tares) among the People, both
 “ these Parties shall espouse the opposite Part
 “ of this Difference, and endeavour to run
 “ down their Adversaries ; till the Matter run
 “ so high in the Notion of the Vulgar, as if
 “ Heaven and Damnation depended on it. Here-
 “ tofore the Church communicated Infants, as
 “ thinking it necessary to Salvation ; now it
 “ doth not : Would it not be a sad thing that
 “ Blood should be drawn in this Controversy
 “ on either side ? And yet how often is it done
 “ upon much less ? How high did the *Predestinarian*
 “ and *Arminian* Controversy run but lately ?
 “ And yet how slight doth it seem now ? And
 “ how very idle, that Men should fall out a-
 “ bout what none of them understand.

But to proceed ; Another grand Mischief is
 that already hinted at, *viz.* That the deep Ad-
herence to, and long Conversation with the un-
happy Fewds and Squabbles of the Church for-
merly ; join’d to the earnest Reading and En-
gaging in the Modern Controversies, does on
 more Accounts than one sower the Temper, im-
 bitter the Passions, and fix the ungrounded O-
 pinions of Men ; and so make all the other
 Helps which Religion affords them ineffectual
 to-

towards the curing that Partiality, that bitter Zeal, that angry and peevish Disposition towards many of their Christian Brethren, which is so very troublesome to the World; so pernicious to the Peace and Unity of the Church here, and of such ill Consequence as to Men's Everlasting Happiness hereafter. But not to insist on these things; There is another grand Mischief which, as I cannot but observe, arises from the spending so much time in the Reading the Systems of the Moderns, the latter Councils and Fathers, with the numerous Books of Controversy of this and the foregoing Ages; and it is this, That thereby Men's Time and Pains are taken off from a Study vastly more important and more useful, I mean the Study of the Holy Scriptures themselves in the first Place, and of those Apostolical and most Primitive Fathers which wrote nearest to their Times, and must by Consequence be the best and most unexceptionable Arbitrators in most of the Points of Difficulty and Dispute, that we can possibly find. As to my own Observation concerning the Divinity Studies of our Age, I find them, generally speaking, so remote from the Fountain-head, the Sacred Scriptures, that 'tis a great Shame and Scandal, and of the worst Consequence possible to the true and pure Religion of our Saviour Christ. Men commonly read some noted and celebrated System; Some eminent Sermons of our Age they also read, and, if they be of the Clergy, endeavour to imitate: A few late Commentators they will have by them, and turn to upon occasion; and for the Modern Disputes and Pamphlets, they are commonly not a little furnished

Mark vii.
13.

nish'd with them ; and if they aim at any thing farther in this way, 'tis either by reading the History of the unhappy Ages of the Church, or at most of some of the later Fathers, for their Improvement and Diversion; or rather perhaps for the overturning of such as differ from them. But still the most Valuable, and Sacred, and Authentick Records of all Revealed Religion are by no means examin'd and study'd with that Diligence, and Impartiality, and Solicitude, and Judgment, which these, above all other Books in the World, most certainly deserve ; and for want of which Study I take it to be in great measure that so many Parts of them are still so little understood. Nay, when they are studied, Men are prepossess'd with such a groundless and superstitious Dread of receding from the Opinions of the Fourth and Fifth Centuries, and that especially in the most Sacred and Sublime Points of Religion, where certainly they should most of all be guided by the Original Books, and allow the least of all to bare Human Authority and Reasonings, that they dare not believe their own Eyes in such Cases; but, like the *Pharisees* of old, very often make the plain Meaning of the *Word of God* of none effect by human *Traditions*, and forc'd Expositions of the same. This Proceeding is so settled and rooted in the Minds of the generality, that they take it to be a Branch of Piety to trust and resign their Judgments to the Reasonings and Determinations of those Times, even contrary to their own Enquiries and Thoughts otherwise ; which, no doubt, was the Case of the *Jews* also, with regard to the Receiv'd Doctrines

Erines of their Days ; and of the Heathens, with respect to their Idolatrous Rites, and Absurd Opinions : Neither of them daring to examine the Matters over again themselves, or to guide their own Sentiments by the best and most Authentick Standards. Whereas, I am afraid, it will be found at the last a piece of errant sinful Fear and Reverence towards Frail and Fallible Men, and of Disregard, and Disesteem towards the Almighty, and his Divine Infallible Word ; which ought to be our only Sacred Rule of Faith as well as Practice. Such Men do not consider that those Ages of the Church are not really Ancient, but very Modern, in comparison of our Lord and his Apostles; and that though we may most easily know from the Writers then what were the current and prevailing Notions in those Days, yet are we thereby little assisted in (nay indeed, sometimes very much hinder'd from) knowing the truly Primitive and Original State of our Religion. Had our Reformers but had the same Superstitious Regard to the Ancient Writers a few Ages later, as we still have for those here referr'd to, (and it was much harder then to conquer the general Prejudice so far, than for us now to conquer that which still remains ;) We had been all devoutly kneeling to a Crucifix, and praying to *St. Becket* and *St. Winifrid* at this Day. However, 'tis plain, That if the Councils and Fathers of the Fourth and following Centuries, with the Schoolmen, Writers of Systems and Controversies, or other such admired Modern Guides, *speak not according to the Sacred Word of God, it is because there is no Light in them,* *II. viii. 20.*
and

and they are then of no Value or Consideration at all. But if in any, or in many things they *do* speak according to it; We, by studying that Book, shall meet with the very same things ourselves, at the first hand, at the Fountain-head, free from the Dirt and Pollution of Human Errors and Mixture, and so as to be assur'd, that what we meet with is true, solid, and genuine. And I will be bold to say, that a less Degree of Learning upon this only right and sure Foundation, deriv'd from the Sacred Scriptures themselves, will be more useful, more satisfactory, more delightful, and more likely to draw down the Blessing of God upon it, than a greater Knowledge in what is call'd Divinity in our Days; I mean the latter Fathers, Councils, Systems, and Controversies, that are so current amongst us. And here, to say nothing of the Learned and Impartial Sir Peter King, the Author of the *Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church*; I cannot but, for a Conclusion, mention the Example of Mr. Lock, when in his latter Days he so exactly and diligently apply'd himself to, and compleated the Exposition of so many of *St. Paul's* Epistles; Wherein, some Allowance being made for his Prejudices in a Case or two, in which he had formerly been engag'd as a Disputant, He, in the main, has proceeded with an uncommon degree of Impartiality, Judgment and Sagacity. His Example seems to me to be no other than a tacit Reproach to us of the Clergy, whose Profession it is to study those Sacred Writings; and should make us more in earnest set our selves to the understanding the
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rest of St. Paul's Epistles, and the other more obscure Parts of the Bible ; lest some other of the Laity in like manner again prevent us, and cast a still greater Reproach upon us on the same account.

And here I will break off this Introductory Reasoning, and come to the Advice it self for this New Method of Study in Divinity immediately.

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ADVICE *for the Study of* DIVINITY:

*With Directions for the Choice of a Small
Theological Library.*

MY Advice in this Case will be very short, and may be easily understood by what I have already said in the Introduction. The main, therefore, and indeed the single Direction, which I would propose for the Study of Divinity, most properly so call'd, or of Reveal'd Religion [for I do not here meddle with Natural Religion at all] is this; viz.

‘ That, Instead of all those bare human,
‘ and later, and partial Composures, whether
‘ they be Councils, or Fathers, or School-
‘ men, or Systems, or Controversies; We make
‘ it our whole Business, with the greatest Care,
‘ Integrity, and Impartiality, to Study the Sa-
‘ cred Writings of the Old and New Testament,
‘ with the best Books necessary for the thorough
‘ Understanding of the same: And, as a Sup-
‘ plement, and Security to the right Under-
‘ standing of them, with the next degree of
‘ Care,

' Care, and with equal Impartiality to Study
 ' the *Apostolical Fathers*, and then those of the
 ' *Second Century* at the least. Nay, if possible,
 ' those of the *Third*, and Beginning of the
 ' *Fourth Century* also, till the Time of *Constan-*
 ' *tine the Great*, and the *Council of Nice*: Con-
 ' cluding, as it were, this Scheme of *Primitive*
 ' *Writers* with the Works of the great *Eusebius*,
 ' to whom we owe almost all our *Authen-*
 ' *tick Knowledge* of the History of this *First*
 ' and *Purest State* of the Christian Church.

sed, ad Confiliu
 hoc cum fructu
 exequendum, an
 omnia probe an
 mo volenda sunt
 cuncta illa quæ
 Salog in tract
 de Use Patrum
 de ratione et
 cautione, ant
 et in Latione
 Patrum adhibe
 dis, egregie mo
 nit.

That this is the *safest* and *surest*, and *most sa-*
tisfactory Method of Study in Divinity, all
 considering Men must needs grant; because 'tis
 taking nothing upon trust, or at the second
 hand, but going immediately to the Fountain-
 Head, to the truly genuine and Original
 Books of our Religion: (Which Original
 Books themselves have of late been so reco-
 ver'd, or illustrated by Various Readings, An-
 cient Versions, and the Collection of Lost
 Fragments, that this Method of Study is now
 by God's Providence become more feasible and
 satisfactory than ever:) Nay, that 'tis the *only*
 Method of coming at the Truth in very many
 Cases, will not be deny'd by those who consi-
 der how the various Ages and different Parties
 of Christians, who have still taken their Opi-
 nions from one another, or broached new
 ones of their own, have widely differ'd in such
 their Opinions, even about some of the most
 obvious Parts of it.

Now, before I come to the particular Di-
 rections for the Books and Method I intend to
 propose,

propose, I shall enlarge a little upon the great Benefits and Advantages of this way of Study in general, in order to its more effectual Recommendation to Pious, Sincere, and Impartial Men.

For which purpose I premise in general, That Every Christian, who resolves to proceed in the manner here propos'd, ought above all Things to come with a sincere, a devout, an honest, and a teachable Mind; ready to believe, to practise, and to profess whatever he shall find to be the Word and Will of God: He must come with Reverence and Submission, as to the Study not of bare Human Compositions, but of Writings endited by Divine Inspiration; as being about to entertain *the very word of God*, and must therefore *receive it not as the word of men, but (as it is in truth) the word of God*, and such as will *effectually work* in those that heartily *believe* it, to their Sanctification and Salvation: He must earnestly implore the Aid and Blessing of God upon his Enquiries: He must yield up his Understanding to the *obedience of faith*, and be sincerely willing to *believe* whatever God reveals, as a *Doctrine*, as well as to *obey* whatever he commands, as a *Duty* of Religion: Altho' it may be he cannot always comprehend the *Modus* of the one, or the *Reason* of the other. He must not suffer himself to be beforehand prejudic'd for or against any Interpretation of Scripture or Antiquity, because 'tis espous'd or oppos'd by either the Orthodox, or the Hereticks, as they are now call'd, against the genuine Evidence of its Truth or Falshood: And He must be true to
God

i. Theff.
ii. 13.

God and his own Conscience through the whole ; and perfectly despise all the Oppositions and Imputations of modern Ages , Councils , and Human Authorities , wherever it plainly appears to him that they contradict any part of the Divine Revelation : He must be content to be call'd *Papist* , *Socinian* , *Arian* , *Apollinarian* , or by any other Name of Reproach the World shall please to bestow upon him ; when he is once satisfied that any Doctrine which goes by those Names is really a Branch of the Revelation of God : And He must moreover be resolv'd to part with any Advantage, and miss or relinquish any Preferment in this World, which shall be inconsistent with his firm Embracing the Truth , or with his Declaring the same also , wherever 'tis a Point belonging to the Fundamentals of Religion.

If once those who devote themselves to the Study of Divinity would follow the foregoing Direction, in the Manner and with the Temper and Courage already describ'd , we should soon see another and a better Face of Things in the Christian World ; and should have more than bare Prophetical Demonstrations of the near Approach of our Saviour's *Kingdom of Truth and Peace*. But to proceed :

The Advantages of this Method of Study would be these following.

I. It would prevent almost all Temptations to Deism or Unbelief ; and would fix the Divine Authority of the Holy Scriptures most firmly in the Minds of Men. I take the known

Observation of the Great Lord *Verulam*, as to Atheism and Philosophy, to be here true, as to Deism and the Holy Scriptures; *viz.* ‘ That
 ‘ a Superficial and Imperfect Notion of the
 ‘ Contents of the Sacred Writings, taken com-
 ‘ monly from modern Books and Systems,
 ‘ may sometimes incline a Man to Unbelief,
 ‘ by the strange and absurd Accounts they
 ‘ give of many of the great Points of our
 ‘ Christian Faith; But that a through Under-
 ‘ standing of them, and of the Apostolical
 ‘ and most Primitive Writers and Apologists
 ‘ who give Testimony to them, obtain’d by a
 ‘ Careful Consideration of the Original Ac-
 ‘ counts themselves, will undoubtedly force us
 ‘ to the hearty Belief of them. There is such
 an inimitable Air of Sincerity, Honesty, and
 Impartiality in the Sacred Historians; The An-
 cient Prophane Testimonies still extant do so ge-
 nerally attest to, and confirm the Facts, so far
 as they are concern’d; The most Ancient Pre-
 dictions have been all along so exactly and
 wonderfully fulfill’d; as I have elsewhere had
 Occasion to shew more at large; The Chara-
 cters of the Messias in the Old Testament have
 been so particularly answer’d in the New;
 Our Lord’s own Predictions, and those of St.
Paul and St. *John*, have been all along hitherto
 so surprizingly accomplish’d, as I have also
 shewn in another place; The Epistles of the
 Apostles, and the History and Sufferings of
 them, and of their immediate Successors, do
 so fully confirm the Miracles and Circumstan-
 ces belonging to the first Times of the Gospel;
 that he who acquaints himself originally with
 these

*Sermons at
 St. Paul’s,
 1707.*

*Essay on the
 Revelati-
 on of St.
 John.*

these Things, if he come with an untainted and honest Mind, cannot easily be other than a Believer and a Christian.

On which account, tho' I do by no means discourage the Perusal of those many excellent Books which in later times have been written in Vindication and Defence of the Christian Religion, and of the Holy Scriptures; yet do not I esteem the same to be absolutely necessary in this Case. For as to my self, I must needs confess, that so little as the bare Perusal of the Epistles and Martyrdom of St. *Ignatius*, and of the Epistle and Martyrdom of St. *Polycarp*; who must both of them know whether the Facts on which our Religion depends were really true or not; do more effectually convince me of the certain Truth of Christianity, than whole Books of the Moderns on that Subject, tho' written with great Force and Advantage.

II. This Method of the Study of Divinity in the Inspired Authors themselves, and their immediate Successors, those admirably Pious and Holy Persons; would tend mightily to the Sanctification and Purification of the Souls of Men; which is the Great Design of all True Religion.

When we are every day Conversant with peevish, uncharitable, partial, and quarrelsome Books; such as a great Part of those are which dispute about Religion; especially, when we have once *drawn Blood in Controversy* our selves, as some very Great Men express it; we naturally imbibe not only the *Opinions*,

but with them the *Temper* of our Authors ; and become by degrees as peevish, as uncharitable, as partial, and as quarrelsome as they : And, what is very sad, become thereby *incurably* so, by still learning to give our Corrupt Affections Sanctify'd Names, and supposing them no other than the genuine Effects of a Holy Zeal for Religion, or for some of the Doctrines of it ; while they are at the bottom no better than the sad Remains of our Unregenerate Nature.

And the like may be said of some other sorts of modern Books ; that, being written by imperfect, fallible, and sinful Men, they have very often too great a Tincture of Imperfection, Deceit, Partiality, and Wickedness, to be entirely rely'd on and imitated by us. But if we would once spend our Time and Thoughts on the Holy Scriptures themselves, especially on the Duties, the Warnings, the Promises, the Threatnings, and the Examples therein contain'd ; particularly in the *Hagiographa* of the Old, and the Gospels and Epistles of the New Testament ; we should, by the Blessing of God, find our selves gradually chang'd into the same Holy Temper, the same New and Divine Nature, which we there saw so admirably recommended and describ'd to us, and so powerfully forc'd upon us. And we might justly hope for the peculiar Blessing of God upon our Endeavours, when we sought for his Will and for our Duty in his own infallible Word ; especially ; if we came with a really Teachable and Submissive Disposition of Soul to the Reading of it, such as becomes poor frail Mortals in the Perusal of a Book written all along
under

under the Conduct of Divine Inspiration. And, as to the Writings of the Apostolical Fathers, I find such an honest Simplicity, Zeal, and Seriousness in their Exhortations, Reproofs, Directions, and Examples, for the promoting of true and genuine Piety, that none of the modern Books of Religion and Devotion themselves, of which there are many very Excellent in their kind, do by any means so deeply affect and perswade me. On which account, I have not thought it absolutely necessary to recommend any of this sort of modern Books neither to the Study of Divines; especially when so much better and more Authentick Forms of Devotion may be gather'd out of the Apostolical Constitutions themselves. And indeed the other are so well known, that I need not be at the trouble of any such Recommendation, to those who are dispos'd to make use of such later Helps and Assistances. As to my self, I can justly speak of the most Primitive Books, as the great *Scaliger* does of the Martyrdom of *Polycarp*, and such other Ancient Monuments of the First Christians; *Eorum lectione piorum animus ita afficitur, ut nunquam satur inde recedat; quod quidem ita esse unusquisque pro captu suo & conscientiae modo sentire potest. Certe Ego nihil unquam in Historiâ Ecclesiasticâ vidi, à cujus lectione commotior recedam, ut non amplius meus esse videar.*

Animad.
Euseb.
N°. 2183.

III. This Method of Study would make us careful to distinguish between the Christian Doctrines, so far as they are certainly contain'd in the Holy Scriptures, and were accordingly

believ'd by the First Christians ; and so far as Human Reasonings, or Scholastick Niceties, have in latter Times been affixed to them : and would *both* teach us, at the least, to pay a different *degree of Assent* to the several Parts of the Doctrines, according to the different *kinds of the Evidence* for them ; and *also* to lay no severe Imputations on others, who, owning the Doctrines themselves, so far as they appear to have been originally reveal'd by God , do yet question all the bare Human Additions , and uncertain Explications and Inferences afterwards.

This is one vast Advantage of this way of Study, and of the greatest Consequence to the Purity of the Christian Faith, on the one hand ; and to the Peace of the Christian Church, on the other : And yet such an Advantage as the Reading of modern Books and Systems renders next to impossible : *While* those of one Age still take their Notions in Religion from that just going before, and so most commonly take them together with those Errors, Additions, and Interpolations, which had all along been introduc'd into the Church before that time. Like some *Over-wise Man* , who in order to the obtaining an *entire and compleat* Copy of any Book , should on purpose chuse that *Apographum* which he knew to have been transcrib'd at the Hundredth Hand from the Original , without any Collation or Correction all the way , and so with all its Numerous Mistakes, Additions, and Omissions ; when at the same time he might more easily have procur'd a Copy carefully transcrib'd from the
 Original.

Original it self. And *while* in the Eagerness of Disputation Men overlook this Fundamental Distinction, and are willing that all which they contend for should be thought to be a necessary Part of the Article it self; and to condemn all that cannot go the Length of their Creed; tho' perhaps a great Part of it never came into the Minds of Christians, till the Disputes of the Fourth or Fifth Ages occasion'd it to be first started, and afterward receiv'd by the Church. I might give many Instances of this matter; but because I am not now writing a Body of Primitive Divinity, but exhorting all to draw one for themselves out of the Scriptures and most Primitive Fathers, I shall forbear giving any here at present; and only refer the Reader to that Account I have elsewhere drawn up of the Original Christian Doctrines of the Trinity and Incarnation.

The Authority of God is indeed indisputable; and I ought to be fully concluded by it, and acquiesce in what He reveals, how insoluble soever it may be at present to my imperfect Reasonings and limited Imagination. But the Authority and Reasonings of frail Men like my self, being but uncertain at the best; in these Cases, I can, at the best, be but *probably* assur'd of the Truth of those Additions and Interpretations which they have brought into the Church. And I must confess, I cannot but highly approve of the Conduct of the Church truly Primitive, which entirely confin'd its Creed to Points of the first kind; I mean those explicitly reveal'd in Scripture, without any mixture of uncertain Reasonings and Additions

Deut.
xxix. 29.

ditions to them. Nay, they were then so far from making such Human and Uncertain Notions *Articles of Faith*, that they scarcely allow'd Men in their private Thoughts to meddle with them, or reason about them; but exhorted them to leave all such *secret things to the Lord*; as * *Irenæus* most frequently, and prudently, and emphatically advises in these Cases. And I cannot but think, that if the famous Council of Nice, instead of venturing on the New Term of Art, the Celebrated *ὁμολογίαι*, had only condemn'd the Rashness of *Arius* and his Followers, in bringing in their Novel and Unscriptural Expressions; and instead of † pre-

* Ὁ ὁρίων ἡμῶν, καὶ ἀκίνδωτος, καὶ εὐλαβὴς, καὶ φιλαλήτης, ὅσα ἐν τῇ ᾧ ἀνθρώπων ἐξουσία δέδωκεν ὁ Θεός, καὶ ὑποτέτακται τῇ ἡμετέρᾳ γνώσει, ταῦτα μετὰ φόβου ἐκμελετήσῃ, καὶ ἐν αὐτοῖς περικύβηται, διὰ τὴν καθημερινὴν ἀσκήσεως ῥαδίαν τὴν μάθησιν ἑαυτῶν ποιέμεν. * Ἐστὶ δὲ ταῦτα τά τε ὑπὸ ὅψιν πίπτοντα τὴν ἡμετέραν, καὶ ὅσα φανερώς καὶ ἀναμφιβόλως αὐτολεξεῖ ἐν ταῖς Θείαις γραφαῖς λέλειπται. Iren. L. II. C. 46. p. 171. Vid. C. 45. p. 170, 117. C. 47. p. 173, &c. C. 49. p. 177, 178.

Τὸν ἀναδεματισμὸν τὴν μετὰ τὴν πίσιν πρὸς αὐτῶν ἐκτεθέντα, ἀλυπὸν εἶναι ἡγησάμεθα, διὰ τὸ ἀπείργειν ἀγράφοις χρήταις φωναῖς, δὲ αἷς χερσὶν ἢ πᾶσα γέρονε σύγχυσις τε καὶ ἀκαταστασία τῇ ἐκκλησίᾳ. Eusebius apud Socrat. Hist. Ecclesiast. L. I. C. 8. p. 26, 27. Theodorit. Hist. Eccl. L. I. C. 12. p. 39.

† Καὶ ὁ ρηγυσμὸς τῶν αὐτῶν, ὅτι ἀγράφοι εἰσιν αἱ λέξεις, ἐλέγχεται παρ' αὐτῶν μάλα. * Ἐξ ἀγράφων γὰρ ἀπεβήσαντες, αἱ πᾶν δὲ διότι ἐξ ἀγράφων μετ' εὐλαβείας νομιζόντων λέξεων κατεκρίθη. Theodorit. Eccles. Histor. L. I. C. 8. p. 28, 29. We ought to be content with the Faith which we made Profession of at Baptism, and to confine our selves to the Words that are taken out of the Holy Scripture for expressing it: We should shun all new Expressions, because our Salvation does not depend upon the Words, but the Orthodox Faith. Du Pin's Summary of the 410th Letter of Basil, p. 139.

tending

tending that Unscriptural Expressions *impiously* abus'd by Hereticks, may be condemn'd by Unscriptural Expressions *piously* invented by Catholics; had made a firm Decree to prevent any the like Boldness afterwards; such a Procedure had been much happier for the Original Purity and Simplicity of the Christian Faith, and the Peace of the Christian Church also, than that contrary and fatal Method which was then taken has since prov'd: While every succeeding Age, encourag'd and supported by so great an Authority and Example, has ventur'd farther and farther in this way; and so by degrees from the *One Additional Expression* of the Council of Nice, it came at length to a *vast Number of Additional Articles of Faith*, in the Council of Trent. Which unhappy and pernicious Consequence had that Council then been able to foresee, certainly they would have avoided that Rock, and confin'd the Members of the Christian Church under their Direction to the proper Rule and Standard of Reveal'd Religion, I mean the Holy Scriptures.

But How then should those Scriptures be fulfilled Mat.xxvi.
that thus it must be? How could those Anti- 54.
christian Errors and Corruptions come into the Church, which were so long and so often foretold, if the Methods and Means of their Introduction had been prevented?

However, that Period belonging to the Prevalency of Antichrist being, I believe, almost over, I dare now venture to foretel, without pretending to Inspiration, that when our Lord sets up his own Kingdom in the World, *the Church's Faith will be wholly built on*
Divine

Divine Revelation, and not at all on the uncertain Reasonings and Determinations of Mortal Men. And if this Essay may in any measure prepare Mens Minds for that Glorious State, I shall think it a greater Happiness than any Temporal Advantage in this World.

But how very uncertain Human Reasonings, not exactly guided by the Holy Scriptures, must be in such Sublime Mysteries, we may easily judge by the former miserable Success of the same in Metaphysics, nay in Hydrostaticks, and Natural Philosophy also: Where, till we have been of late guided by Observations, Experiments, and the more certain Conclusions of the Mathematicks, those Reasonings have hardly ever found out *One true Solution* of a Difficult Question to the Satisfaction of others, and the real Improvement of those Sciences. And certainly if this be so, as all true Judges are now agreed it is, I may justly say of all our Ancient and Modern bold Reasoners about Mysteries, what *Justin Martyr* says of *Plato* and *Aristotle*, and the Uncertainty and Contradictions of their Philosophies; ὥστε εἰδέναι περσῆκει, ὅτι οἱ μὴδὲ τὰ παρ' ἡμῖν ἐνταῦθα γνῶναι δυσηδύντες, ἀλλὰ καὶ περὶ τούτων πρὸς ἀλλήλους διενεχθέντες, ἐκ ἀξιώμασι φανήσονται περὶ τῶν ἐν ἑρανοῖς διηγούμενοι. Or what *Irenæus* says of the wild Hereticks of those first Ages; *Si autem ea quæ in manibus sunt, & ante pedes, & in oculis, & terrenis, & præcipue dispositionem capillorum capitis sui, nondum sciunt ij qui sunt perfecti; quemadmodum eis de Spiritualibus, & super cælestibus, & de his quæ super Deum vanâ persuasionem confirmant, credemus?* ' If

Parænet.

S. 6. P. 57.

Vid. &

S. 7. P. 59.

L. II. C. 49.

P. 178.

' If Human Reason left to it self, till assisted
 ' and guided from abroad, cannot make satisfac-
 ' tory Conclusions about the common Phæno-
 ' mena of the visible World about us ; but still
 ' raises disagreeing and contradictory Conclufi-
 ' ons ; it will not certainly deserve to be
 ' thought infallible, when it pretends to argue a-
 ' bout and determine the sublimer Truths rela-
 ' ting to the Spiritual and Invisible World, and
 ' especially to the Nature, and Attributes, and
 ' Providences of the Father, Son, and Holy
 ' Ghost, the Great Creator, Redeemer, and
 ' Sanctifyer of Mankind.' For to use the excellent
 Words of the Author of the Book of *Wisdom*, *Wis. ix. 16*
Hardly do we guess aright at things that are upon
Earth, and with Labour do we find the things that
are before us. But the things that are in Heaven,
who hath searched out ? To conclude this long
 Head of Discourse, I shall only by the way ob-
 serve, How very few Mistakes, even as to the
 true Sense of common Words, may occasion an
 innumerable Company of Changes in Doctrines,
 and cause vast Alterations in Opinions : For I
 look upon the mistaken Notions the Moderns
 have got of only a few Words, which signify'd
 very differently to the first Christians from what
 they have been thought to signify in later Ages,
 to have been the Occasion of a great part of
 the Modern Errors and Mistakes chiefly hinted
 at under this particular ; I mean of the Words
 Θεός, Λόγος, ὁ υἱος, and μονογενής, as apply'd to the
 Son ; of ψυχή, as apply'd to Human Nature, and
 the Incarnation ; and of Create and Creature as
 apply'd to the Production of things by the Al-
 mighty. But to proceed.

IV. This

IV. This Method of the Study of Divinity, in the Sacred Scriptures and the first Fathers, would in all Probability, above all other things, *Unite* the Minds and Sentiments of Christians, and make them, generally speaking, of the *same Opinions*; at least in

†Hanc esse Optimam, imo hanc Unicam rationem esse infelicissimas, quæ Ecclesiam Christi hodiernam tot in partes sciderunt, controversias finiendi, si, post S. Scripturas, primævam & puriorem Antiquitatem unice colamus, ac revereamur ipsi, aliisque Authores simus ut ejus consentiens judicium, ubi reperiri potest, (ut in omnibus certe reperitur quæ majoris momenti sunt; in cæteris verò liberum cuique judicium suum, salvâ pace Ecclesiasticâ & Christianâ, relinquendum) religiose sequantur. *Bull. Apolog. contr. Tull. S. 3. & apud Grab. Præf. Oper. ejus præfix.*

all Points that are † plain, necessary, and important. Certainly, if one Man at *Geneva*, another at *London*, and a third at *Moscow* were put upon the Studying the same Original Books, with the same Freedom and Impartiality, without the unhappy Byas of System, Prejudice, Party, and Pre-engagement, they would all Three, generally speaking, agree in the same Doctrines of Faith and Rules of Life: Or, in

case the different Abilities and Parts of any of them occasion'd some Difference in Opinion among them, it would generally, if not always be in Points really obscure, and so not fit to be positively determin'd on either side, and such therefore as all Three must own, ought to breed no Quarrels or Animosities between them. What I have already discours'd evidently shews, that the main Causes of the present Diversity of Opinions and Practices among Christians are, Prepossession, Interest, the Obligations each Party are under to some Peculiar Doctrines before they have Opportunity for their Examination,

tion, and when they do examine, the Fear of those Imputations and Losses they must undergo, unless they continue in the Sentiments of their own Party. Now all this would be clearly prevented by the proposed Method, as is manifest at the very first Sight. And certainly, To speak plainly an undeniable Truth, the present contrary Method of the several Parties is no better than a Relique of that *Church Tyranny* which began with the Corruptions of Antichrist, and which at last enslav'd almost the whole Christian World : And on the Foot of the common Principle of all Protestants is, on some accounts, more unjustifiable in Them than in the Church of *Rome* it self. That Church teaches, that 'Tis a Duty of Religion to *Believe as the Church Believes*, and pretends She is *Infallible* in her Determinations concerning the Faith of Christians ; and accordingly, in perfect Agreement with that Principle, She discourages Enquiry, and is not willing that the *Bible* it self should be too common for Fear of Danger. But the Protestants do rightly and unanimously teach that every Church, and every General Council may err, nay that many of them have actually and notoriously erred, and thereby led their Followers into great Mistakes, and great Wickedness. Now for such as these to oblige their Members to own and subscribe several Unscriptural and Modern Articles of Faith ; introduc'd perhaps out of particular Spight to a Party, and in order to exclude them out of the Church, † as was the Case of the ὁμοῖστος ; and that before they have had Opportunity

† *Si verum*, inquit Eusebius Ni
comedix, *Dei filium, & increatum*
dicimus, ὁμοῖστος cum Patre incipi-
for

mus confiteri. Hinc vocabulum istud Symbolo suo inferendi occasionem Patres Nicæni arripuerunt, quia id adversariis formidini esse vidissent ; ut tanquam evaginato ab ipsis hæreticis gladio nefandæ hæresews caput amputarent. *Ambros. de Fid. L. III. C. 7.*

for Examination ; and this under the Penalty of Incapacity, or Forfeiture of all their Hopes and Employments in the Church, seems to me utterly unaccountable and unjustifiable. I

should think, that the truly Primitive Method of shortning the Creeds and Articles of Faith, and confining them, as they were at first, to Points explicitly reveal'd in Scripture ; and then denouncing all the Penalty to those who should not be content with the Terms of Scripture, and the most Primitive Fathers, but should venture to coin new Words and Expressions, and Hypotheses of their own about the Christian Doctrines, would be a more effectual, a more justifiable, and a more Christian Method for the Unity of the Christian Faith, and the Peace of the Christian Church, than that common One before-mention'd. Or at least, I should think, that such Articles ought only to be those of *Peace*, and not of *Faith* ; as to all the Points not explicitly reveal'd ; as some of the greatest of our Divines have esteem'd our XXXIX Articles to be already ; how justly, I do not here enquire. But I mean they ought to be publickly declar'd to be only so far Terms of Communion, that every Member shall be oblig'd neither by Preaching nor by Writing to oppose or deny them : Which is abundantly sufficient for the Peace and Quiet of the Church, without laying a Snare for and By-als upon the inward Sentiments and free Judgments of Men. And certainly, Our prior Obligation

gation to an impartial Enquiry after, and then firm Belief of the Real Doctrines of Christianity, as they are truly deliver'd in God's own Word, is too great and evident to bear any such Human Restraint or Byass, as the Creeds and Articles of these later Ages seem design'd to lay upon Christians. These may and have generally byass'd the Judgment of the least Judicious, and ensnar'd the Conscience of the least Couragious; But never can, nor never will overbear the Judgment and Conscience of Impartial, Couragious, and truly Learned Men. They will still believe upon Evidence; and will despise the vain † Terrors of Vulgar Prejudices, and Popular Odium; and will contend earnestly for the faith as it was once deliver'd to the Saints, by Christ and his Apostles; and not as it has been sophisticated and perplex'd by modern Interpolations and Expositions. But to leave this Digression, and to proceed.

V. This Method of Study would secure the Church from Unnecessary Divisions, and create a Dread and Horror of the Greatness of the Sin of Schism; and so engage Governors to be very tender of making those Doubtful and Narrow Terms of Communion, which are likely to give Occasion to such Separation; and the People very Cautious how on any Pretences they venture upon so dangerous and

T

perni-

† Hear the Learned Jerom concerning the Great Origen, esteem'd Heretical in his days: Hoc unum dico: Vellem cum invidiâ nominis ejus, habere etiam scientiam Scripturarum; Flocci pendens imagines, umbrasq; larvarum; quarum natura esse dicitur, terrere parvulos, & in angulis garrire tenebrosis. Trad. Heb. Proæm.

pernicious a Practice. For then all who study Divinity will learn at the first hand, from the Scripture and Apostolical Constitutions, how great the Sin, and how fatal the Mischief of Schism has all along been esteem'd; How earnestly our Saviour and his Apostles caution against it; How, upon the lesser Beginnings of it at *Corinth*, besides what *St. Paul* had said in his Epistles before, The whole Church of *Rome*, tho' at the distance of 600 or 700 Miles, could not be at ease, till, by the Hand of their excellent Bishop *St. Clement*, the Companion of *St. Peter* and *St. Paul*, they sent that admirable Epistle which is still extant, to put a Period to it: Then they will see in the Genuine Epistles of *St. Ignatius* Bishop of *Antioch*, that famous and very ancient Martyr of the Christian Church, very frequent and earnest Exhortations to Peace and Unity, and particularly to that Obedience to their Church-Governors which is necessary thereto, even as himself was going to Martyrdom; & then they will observe probably

1 Cor. i.
10, 11, 12,
13.
iii. 3, 4.
iv. 6. xi. 18.
2 Cor. xii.
20.

† Ἀνὴρ δὲ τις ἄλλος εἶπε π,
δοκῶν ἐν πολυμῶν, πλὴν ἀλλ' ὅμως
ἐφθέξατο. Τί ὃ τὸ τό ἐστιν; ἔδε
μαρτυρεῖν αἷμα ταυτὴν δυνάμει
ἡσαλείθην ἢ ἀμαρτίαν. Ignatii
esse hoc dictum nullus dubito.
Grabe Spicil. Sect. II. p. 25.

* Οὐδεμία ὃ τηλικαύτη δυνάμει
πρὸς αὐτῶν κατόρθωσις ἡμῶν,
ἡλικὴ τὸ ὄσματος ὅστιν ἡ βλαβή.
Iren. L. IV. C. 62. p. 360.

the same † *Ignatius* affirming,
that ' Even Martyrdom it
' self is not able to wash
' away the Guilt of so hei-
' nous a Sin as Schism; and
the famous * *Irenæus* Bishop
of *Lyons* assuring them, that
' No pretended Reforma-
' tion whatsoever can be
' equivalent to the Damage
' which Schism brings to the
' Church of Christ: Especially will they be mov'd
in this case when they find all this, not as 'tis quo-
ted

ted in a Dispute, or made the Argument of a contrary Party; (when alas! the Corruption of Human Nature does generally hinder all the good Effect of such Impressions;) but as they are themselves going on with the Study of those Genuine Remains of the most Primitive Martyrs and Holy Men, and are in a Temper of Mind to learn and to be instructed in the Duties, as well as in the Doctrines of Christianity by them.

VI. If once the Divines of every Church were brought up in this way of Study, they would soon see the frequent Aberrations of all Parties now in the Christian World from the Primitive Standards, both as to Faith and Practice; and would readily own the Necessity of every one's making many Alterations in their present Constitutions; that at once they might be in a Capacity of Uniting with all other their Sister Reformed Churches, and might all approach, as near as possible, to that First and most pure State for Government, Worship, Discipline, Doctrine and Practice, which the Apostles left the Church originally in, and from which all the Christian World has one way or other too sadly declin'd; whatever ignorant or prejudic'd Men may say to the contrary. For truly, As there is no Reason to expect that all other Reformed Churches should leave their own Methods, and submit to the Terms of any one imperfect and fallible Church like themselves; so is there Cause to hope that all of them may, upon Examination, be so sensible of their several Mistakes and Deviations, as to be willing

to amend things amiss, & to unite upon the common Foot of the Church truly Primitive and Apostolical; for which they all in general express so great a Veneration. Those indeed, who have either confin'd their Studies to the later Ages, to the modern Disputes, and to the Systems of their own Party; or however have gone no higher in their Searches than the first great corrupted Age of Christianity, I mean, that after Prosperity, Plenty, and Temporal Power came into the Church under *Constantine*; are generally so fond and tenacious of some bare Humane Doctrines, Institutions and Appointments, taken up in the several Exigencies of former Times, even tho' it were only during the very Tyranny of Antichrist, and by his Authority; that tho' it be plain that sometimes neither Truth, Peace, Unity, Piety, nor Charity can bear their Continuance any longer; yet will they violently contend against the least Alterations of them. Thus, to give a remarkable Instance at Home, Several among our selves are not yet willing to part with even the Creed of † *Vigilius Tapsensis*, or *Thapsitanus*, (for I will not here

† Symbolum Athanasii genuinum Athanasii Opus non esse satis indicat, quod nec ipse Athanasius, nec sequentium seculorum Scriptor aliquis ante Theodulphum Aurelianensem ejus meminerit; nec in Ecclesiis ante annum millesimum obtinuerit, neque ubique inclarescere coepit donec a Gregorii IX. Legatis circa annum 1233, in disputatione Constantinopoli habita sub Athanasii nomine testimonii loco prolatum fuerit. Non male forsan a Vigilio Tapsensi constructum, in Græcum sermonem demum verbum, & in Ecclesiarum Archivis diu latitasse credi potest. Certe

here so much as name that more eminent Man to whom the Ignorance of former Ages ascrib'd it;) who, when he counterfeited other Works, among the rest, about the End of the Fifth Century, as the learned suppose, had Impudence enough to counterfeit this Creed also; and so in the Ages of gross Ignorance which succeeded, this strange Piece crept into the Church, and is not yet left out of either the Publick Articles or Offices of our own Church. Certainly a Creed of so late an Extraction, and of such an Original, if it were for the main unexceptionable in its Contents, as alas! it is very far from being so, ought for ever to be banish'd from any Christian Society, which owns the Scripture for its Rule of Faith, and the Primitive Fathers as the best Witnesses of the same. Should *Irenæus*, or even *Athanasius* himself arise from the Dead, and find this Creed still a Part of our settled Constitution, they would hardly cry us up possibly in this matter at least, for the *Best Constituted Church in the World*, as

Vid. Iren.
L. I. C. 2,
3, 4. P. 45.
46, 47,
48. Athan.
Epist. ad
Jovian.

Certe, quod Vigilium attinet, conjecturam firmat quod Theodulphus Aurelianensis Symbolum citet ex istis Athanasii libris qui Vigilii Tapsensis esse jam certo dignoscuntur; quique in antiquo & probe noto codice Floriacensi cum Vigilii libris adversus Nestorium & Eutichem conjunguntur. *Cave Histor. Literar. Part I p. 146.*

The Creed which bears the Name of St. Athanasius, pass'd a long time without any Contradiction, as a Work which was truly this Father's; and yet now all the World agrees, that 'twas none of his, but some Author's that liv'd a long time after him.— Father Quesnel is of Opinion, that 'twas the Work of Vigilius Tapsensis; and it must be confess'd that his Conjectures are very probable. *Du Pin Biblioth. in Athanas. p. 35, 36.*

we commonly do our selves ; but would justly stand amazed at us, and condemn us for our Presumption and Boldness, in still suffering so gross and so Antichristian an Innovation and Corruption of the Primitive Purity and Simplicity of the Christian Faith among us ; especially while we and all other Christian Churches have neglected the most Ancient and Authentick Creeds , which are now extant in the Christian World, and to which even that we call the Apostles Creed can by no means claim an equal Authority ; I mean those we meet with in the Apostolical Constitutions, and in *Irenæus*, as the Universal Belief of all Christians in those Ages, in or soon after the Death of the Apostles themselves. These Confessions of Faith , or rather that in the Constitutions, I would therefore humbly propose to our Church Governors to be us'd instead of that here mention'd. But as to this Creed of *Vigilius Thapsitanus*, and its Use in the Church at present ; 'tis so plainly a Corruption and a gross one too, that it will, I think, justify an extraordinary Conduct, and permit those, who are sufficiently sensible of the Corruption, to endeavour its Redress so far as they are concern'd, by omitting it, and using the Apostles Creed, as ordinarily, in its Stead ; [which I own to have been my own Practice many Years ;] even before Publick Authority can have an Opportunity of laying it aside for ever ; which must certainly be its Fate, as soon as any serious Deliberations can be taken about such Matters. Since indeed all those who own the Authority of General Councils, must also own, that 'tis beyond the Power of any particular Church to

intro-

introduce this or any other such Creed, besides that of *Nice*; at least as it now stands improv'd by the next general Council of *Constantinople*; because the † Third General Council, that of *Ephesus*, determin'd, That no such Creed should ever be brought into the Church:

And the * Fourth General Council, that of *Chalcedon*, confirmed the same Determination afterwards. And

truly the Method of Study, which I here propose to the Christian World, seems to me a proper Touchstone to try which particular Churches are the best, and do claim the surest Title to Scripture and Antiquity. For if any Party of Christians refuses to admit of this Method of the Study of Divinity, 'tis a plain Confession, that, whatever Flourishes they may make with some particular Quotations in a few Cases, in the main they are conscious, that plain Scripture and Antiquity cannot support many of their Doctrines and Practices; but that if *These* be allowed for Universal Guides, their particular and distinguishing Opinions and Management will not be able to support themselves; and that if once these Original Books alone must be esteem'd Authentick, they must be oblig'd to make more and greater Alterations than at present they are willing to hear of. And if any Party of Christians, suppose this our common Mother, the Church of *England*, should immediately declare her self willing and ready to abide by this Trial,

† Μηδενὶ ἑξῆς τῆς ἀποστολῆς προσέθεσθαι, ἢ ὑποσυνέγραψαι, ἢ συμπιθέσθαι ἑτέρον πῖστιν ὡς τὸ ὁριθεῖν ὡς τὸ ἀγίων πατέρων τῶν ἐν Νικαίᾳ συναχθέντων ἐν ἁγίῳ πνεύματι. Concil. Ephes. P^r. II. Act. 6. p. 366.

* Καὶ ἑξῆς τὸν τρόπον σαλεύσας πρὸς πῶν ἀρχόντων τὸ ὁριθεῖν πῖστιν. Concil. Chalced. Act. 5.

and to examine and amend all things by these Rules, she would thereby both profess her Consciouſness, in the main, of being already the pureſt and beſt-reformed Church, and the neareſt to the truly Ancient and Authentick Standards; and alſo ſhew a truly Chriſtian, Apoſtolick, and Primitive Spirit, in being willing to reform whatſoever is out of Order, and ſo to reduce her whole Conſtitution to the moſt Ancient and Divine Form left us by the Apoſtles themſelves. And O that I might live to ſee that Happy Day here in *Great Britain*! when Publick Authority, Eccleſiaſtical and Secular, ſhould depute a Committee of Learned Impartial and Pious Men, with this Commiſſion, That they diligently, freely, and honeſtly examine her preſent Conſtitution in all its Parts, and bring in an unbyaſs'd and unprejudic'd Account of her Defects and Aberrations, whether in Doctrine, Worſhip, or Diſcipline, of all Sorts, from the Primitive Standards, in order to their effectual Correction and Reformation. Then would our *Sion* be indeed *a Praise in the Earth*; the Darling and Pattern of all the other Proteſtant Churches in the World: And by ſuch an Illuſtrious Precedent would effectually recommend the like Reformation to all the other Churches, and ſo become the Foundation and Center of their Unity, Love and Peace; and thereby moſt effectually *hasten the coming of that glorious day of God*, when, according to our Lord's moſt ſure Promise, and that of the Father alſo, *we look for new Heavens and a new Earth*, a new and better State of the Church here on Earth, *wherein Righteouſneſs will dwell,*
till

2. Pet. iii.
12.

A. 13.

till it end in the glorious *Millennium*, the Kingdom of our Lord, advanc'd to its highest Perfection, and spread over the Face of the whole World, till the Consummation of all Things.

VII. This method for the Study of Divinity would soon cure the unhappy Disputes among us about the Forms of Church-government, and of its Worship and Discipline. Those who do not become Controvertists, but impartially read the New-Testament, and the Books of the Ages immediately following, with the single Design of knowing the Truth in these Matters, will easily find that Our Lord, the great Head and Founder of his Church, did not himself appoint these Things, while he was on Earth; but left them to the Care and ordering of his Apostles; that therefore no particular Form of Government can, in the highest Sense, be esteem'd *Jure Divino*, or of Christ's own immediate Appointment. They will find that the Apostles did take upon them the Government of the Church, and the Management of its Affairs, according to the Commission our Saviour had given them; and exercis'd the same during their whole Lives; that they did agree upon the same Methods of Government, and Rules about Worship and Discipline for their several Provinces. They will find that, during the former Part of the Life-time of the Apostles, they kept the Chief Power, generally, in their own Hands, and exercis'd it occasionally, either by themselves, or by some of their Companions and Attendants, such as were *Timothy*, and *Titus*, without the Appointment of any proper fixed Super-

Superintendents or Bishops in the several Churches, (excepting the Case of the Mother-Church of Christians, where St. *James* the Brother of our Lord was quickly made the Proper and Fixed Bishop, I mean at *Jerusalem*; and he continued in that High Employment during his whole Life; and of some other Great Churches.) They will find that then the Name of Bishop and *Presbyter*, as well as their Office, was generally one and the same; and did not extend to that higher Authority, which was still lodg'd in the Apostles, and which was not till afterward placed in the generality of the particular Churches. They will find that the Constitution of a Church at first was nearly after this manner; *viz.* When a considerable Number of Converts were gain'd in any City, the Christians of that City, with those of the adjoining Villages, were called the *Church of that City*; they were instructed and govern'd, under the Apostles, by a *πρεσβυτεριον*, a College of Pastors or Presbyters, with their subordinate Deacons, who parted their Work among themselves in general, as occasion'd serv'd, without being settled in Distinct Precincts, or *Parishes*, as we should now call them: These Churches at first were without more than *one* solemn and eminent *Church*, in the modern Sense of that Word, or Place of Solemn Meeting for Worship and Discipline, with its *one Altar*, which all Christians frequented from all Quarters, tho' perhaps in different Congregations, and at different Hours, when they were too Numerous for one Time and Place of meeting; till afterwards smaller Oratories or Churches were erected for the Conveniency of the Remoter Inhabitants.

These

Vid. Epi-
phan.
Hæref.
Ixviii.
Sect. 1.
p. 72x

These Pastors or College of Presbyters exercis'd all the ordinary Functions of Government, Order, Worship, and Discipline, by common Advice and Consent, and usually, at least, in the Presence and with the Approbation of the Deacons and People, at their solemn Assemblies; excepting those Powers which the Apostles reserv'd to themselves; I mean that over the Presbyters, that of Ordination, and that of the solemn Imposition of Hands for the Conveyance of the Gifts of the Holy Ghost; which Powers, so far as they still continued in the Church, were exercis'd, after the General Settlement of Bishops before the Death of the Apostles, by the Bishops, with the Approbation and Consent not only of their College of Presbyters, but even generally of the Deacons and People also. For the Apostles before they died, chose generally one Presbyter to be a Supervisor, President or Governor in each College or Church; with whom they intrusted that Chief Power, which they had hitherto exercis'd themselves; who were obliged also to convey the same down to others afterward for all future Generations: Which Head of the Presbytery was called their *Ἐπίσκοπος*, or Bishop: Which Name prevailing, became the constant Title of this principal Officer of each Church in all future Ages: Without whose Authority, as the whole College could do nothing considerable, so did not he ordinarily do any Thing of Consequence neither without their Consent and Approbation: And indeed seems to me to have generally acted, in all the Publick Affairs of Power and Discipline, in the Name, and by the Authority of the

Acts vi.
3. 5.
xv. 6. 22.
23. 25.
xvi. 4.
xxi. 18.
22. 25.
Clem.
Ep. i. Sect.
44. 54.
P. 172.
177.
1 Tim. iv.
14. with
2 Tim.
i. 6.
Epiphan.
Hæref.
lxxv. bs
Sect. 5. p.
908.

2 Tim. ii.
1.

Clem. Ep.
i. Sect.

43. 47.

54. 57. P.

172. 174.

177. 178.

Polycarp.
ad Philip.
Salutat.

Sect 5, 6,

11. p.

188. 189.

186.

Heb. xiii.

17. 24.

the whole College ; nay, since the Approbation of the Deacons and of the People also was generally included, in some Sense in the Name and by the Authority of the whole Church itself. They will find that these Bishops, with this Superior Power, were settled by the Apostles themselves originally in all the first Churches we have the History of, excepting that of *Corinth* ; which, as plainly appears by St. *Clement's* Epistle to them soon after St. *Paul's* Death, was then govern'd by a College of Presbyters only. And that of *Philippi*, which was also govern'd only by its College of Presbyters when St. *Polycarp* wrote his Epistle to them, about A. D. 116 ; which yet might also be after the Death of their first Bishop *Epaphroditus*, as the Greek Commentators on the Epistle to the *Philippians* suppose him to have been. However, if this Authority should not be allow'd, as too late, it will still appear, that all the Churches we have any Accounts of, (the Seven Churches of *Asia*, that of *Rome*, *Antioch*, *Alexandria*, &c.) were by the Apostles committed to the Government of Bishops, excepting these Two, of *Corinth* and of *Philippi*. (For the Church of *Jerusalem*, tho' it was also subject, τοῖς ἡγούμενοις, to its College of Presbyters, when the Epistle to the *Hebrews* was written; yet was that probably only after the Martyrdom of their first Bishop St. *James*, during the Wars and Confusions of *Judea* ; soon after which, St. *Symeon* was constituted their second Bishop.) By what Accidents, and how long these Two Churches continued under a College of Presbyters only, contrary to the general Settlement all over the rest of the World, 'tis

'tis, I doubt, now in vain to enquire ; because there is little hope of Satisfaction. Nor can we be now certainly inform'd whether the Presbyters here ventur'd to *Ordain* or not ; which in the other Churches could not be done without the *Bishop* ; and of the Exercise of which Power, by meer Presbyters, no certain Example occurs in all truly Primitive Antiquity. But it was, to be sure, no long time e're both these Churches accommodated themselves to the rest of their Sister-Churches , and all the Christian World were under the Episcopal Government. In short, Those who will examine this Matter to the Bottom impartially, will certainly find that this Method of Government, by a College of Presbyters, with a President or Bishop at the Head of them, was deriv'd down from the very Times , and from the very Appointment of the Apostles themselves ; and that therefore this Episcopacy is undoubtedly *jure Apostolico* , and so not to be set aside by any Christians. But then we must remember, that tho' the Bishop was the *Principal* , yet was he not the *only* Governor of the Church ; and that therefore those Churches which have, in a manner, abolished the *Colleges of Presbyters*, or, at least, made their Power insignificant, are under the same Obligations to restore them, as those who have abolish'd *Episcopacy*, are to restore the same. And we ought also to remember, that those Places which have suffered the true and Primitive *Discipline* of the Church to be annull'd, or quite enervated, and abus'd, are under a still greater Obligation to do their utmost for its Restoration. A Church may be govern'd, tho' not so well, nor according to Apostolick

postolick Institution and Practice, by meer Prefbyters ; but where Discipline is gone, a great part of the very Design and End of all Spiritual or Ecclesiastical Government is destroy'd, and the whole Society becomes a Colluvies of all sorts of Men, bad as well as good ; and not properly a *Christian Church*, or a Visible Society of, outwardly at least, Holy and Religious Christians ; as it was design'd to be by its Original Institution. When Honest and Unprejudic'd Men, in their Course of Primitive Studies, find all these things to be so plain, they will abhor those partial and pernicious Disputes which have so perplex'd and disturb'd the Christian World ; and instead of Writing more Controversies of this Nature, will endeavour to persuade their several Countries and People to accommodate themselves to this *Ancient Model*, and so to restore that Peace, Unity, Charity, good Order, and Discipline, which amidst our eager Contests about the particular *Forms* of Government in the Church, have been so great Strangers to almost all the Parts of it.

Hoc Ithacus vult, & magno mercantur Atridae.

VIII. This Method of Study would bring the Christian World to a Sense of some plain Duties, which they have long neglected, and of some plain Sins, which they have long been guilty of ; where later Customs, and modern Notions have hitherto made them insensible of the Obligation. Thus for instance, when in our Perusal of the Scriptures and Primitive Writers we shall find that all Christians for so many Centuries over the whole Earth, except-

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ing the *Clinicks*, were baptized by Immersion ; and that *John the Baptist*, our Saviour, and his Apostles never baptiz'd any other way ; nay that the very Word *Baptize* us'd in this Command, and in this Holy Action, does properly, if not only, signify *Dipping* or *Immersion* ; so that when we *Sprinkle*, we still are forc'd to say, We *Baptize*, or *Dip in the Name of the Father, Son, and Holy Ghost* ; we shall certainly see Reason to change that Modern, very Modern Custom of sprinkling ; especially when it appears, as it now does, that this Immersion, even into cold Water, which yet seems no way necessary, is not only not pernicious, but very Healthful to even Infants themselves ; and we shall see Reason to celebrate this Great and Sacred Ordinance of Initiation as near as possible according to its Primary Institution, and the Command of our Lord. But this Matter has been so fully consider'd in an Excellent Book of the Rev'd Mr. *Wall* concerning Infant-Baptism, written in a more impartial Manner than I ever yet saw any such particular Controversy, that I shall add no more about it in this Place. And the same ought to be said of mixing Wine and Water in the Cup at the Lord's Supper ; as our Saviour, His Apostles, and the first Christians constantly did. But for another very plain Instance : When in our Scriptural & Primitive Studies, we shall find that the *Eating of Blood*, and by consequence of things strangled, was not only strictly forbidden the *Jews*, because among them the *Blood* was reserv'd to make Attonement for the Soul ; (for this Prohibition does not indeed directly concern us *Gentiles* Christians ;) but was immediately

Lev. xvii.
11, 12.

Gen.ix.4. ly after the Flood strictly forbidden to *Noah* and all his Posterity ; *i. e.* to all Mankind ever since : (probably as a solemn and standing Acknowledgment of our eating the Flesh of God's Creatures only by his Permission and Allowance; and so recognizing his Authority and Bounty therein :) Was a-new strictly forbidden, or the Ancient Prohibition own'd and reinforced by the Holy Ghost himself, and the Council of the Apostles at *Jerusalem*, as Things of *Necessity* to be abstained from by even the *Gentile* Believers: Was again forbidden by the Apostolical Constitutions; and also under the Penalty of Excommunication and Deprivation by the 63d of the Ecclesiastical Canons : And when we find in Fact, that neither our Saviour, nor any of his Apostles, nor so much as one *Gentile* Christian, who liv'd according to the Rules of the Gospel, durst ever for above 300 Years break so Known and Sacred a Law of the Almighty ; and consider, that this Law has never been repealed to this very Day, but stands in its full Force, and obliges all Mankind, but more especially all Christians to its Observation: We shall certainly begin to consider of our Practice, and no longer give Occasion to the very *Jews* to insult us, as they now do, for the Breach, not only of the Laws of the Old Testament, but of those of the New also. And Nothing certainly but constant Custom, and Practice, and our Dependance on the poor Reasonings and weak Authority of Modern Writers, who palliate the Matter, and soothe Men up in their Sin, could ever lay Conscience asleep in so plain a Case: Infomuch, that

that the generality of those who, on some Occasions, are so very scrupulous as to be afraid of a *White Surplice*, for Fear of I know not what unaccountable Danger in it, do yet as commonly and securely eat *Blood*, and *Things Strangled*, contrary to the most plain and repeated Laws of God, and Practice of all the first Christians, as the most prophane and disorderly Persons in the World. To such a Contempt of Divine Authority, and Disregard to the plainest Duties, does the trusting to our Modern Guides, and Novel Opinions betray us. They who have a Mind to see this Matter more largely and fully debated, may peruse the learned *Curcellæus's* Dissertation upon it: which is too clear and strong to admit of any fair Reply in the World.

Op. p.
943. &c.

And now, in general, to conclude this Head; I profess I hardly know to what great Purpose the Reformed Churches do so freely allow and recommend the Study of the *Holy Bible*, and of the first Fathers of the Church, if at the same time we are not allow'd to correct the Modern Errors and Abuses in Faith and Practice by those Original Rules. Nay certainly, it would be better for us, like the Papists, to be kept in Ignorance still, than not to be permitted and encourag'd to follow their Guidance, when we have thoroughly acquainted our selves with them: *He that knew his Lord's Will, and Luke xii. prepared not himself, neither did according to his Will, shall be beaten with many Stripes.*

IX. This Method of Study would take away the very Foundations, and Occasions of most
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of our Modern Heresies and Errors, of our Mistakes also about the true Sense of Scripture and Primitive Writers; all which are very pernicious to that Purity of Faith, that Holiness of Life, and that Love and Unity among Christians, which it was the great Design of Christianity to plant among Mankind. When once a Reader of Modern Books has fix'd later Senses to Ancient Words, and prepossess'd his Mind with Humane Decrees and Determinations, with a Superstitious Fear of receding from them; or when a true *Party-man* has fill'd his Head full of a Modern System, as of that of *Calvin* for instance, and has found so many Texts of Scripture apply'd to prove the several Parts of it; He is perfectly indispos'd, nay almost morally incapacitated for the impartial judging of the genuine Sense of those Texts ever afterward; and † instead of making the

Scripture in its most Natural Sense, the Rule of his Faith; he makes his own Scheme of Divinity the Measure and Standard of the Sense of Scripture. Thus a *Calvinist* can never meet with the Terms of *Election*, the *Elect* of God, or the like, but he naturally thinks of their Signification in his System of Election and Reprobation: Tho' I am well assured that * *Clemens Romanus*, the Church of *Smyrna*, and the other most ancient

† Et Petrus ait; Multas, ut video, ingeniosi homines ex his quæ legunt verisimilitudines capiunt; & ideo diligenter observandum est, ut Lex Dei cum legitur non secundum proprii ingenii intelligentiam legatur. Sunt enim multa verba in Scripturis divinis quæ possunt trahi ad suum sensum quem sibi unusquisque sponte præsumpsit, quod fieri non oportet: Non enim sensum quem extrinsecus attuleris alienum & extraneum debes quærere, quem ex Scripturarum auctoritate confirmes, sed ex ipsis Scripturis sensum capere veritatis. &c. *Recogn.*
Clem. L. x. Sect. 42. p. 591.

* *Clem. Ep. I. Sect. 46. p. 173.*
Martyr. Polycarp. in calce.

cient Writers, who should know the Importance of these Words better than *Calvin*, or any Modern, understood them in a very different Acceptation. But as for those real Errors and Heresies, which so much infest the Christian World, I mean New and Pernicious Doctrines, which have neither Foundation in Scripture, nor Antiquity, I think this Method of Study in Divinity, if it once generally obtain'd, would go a great way towards their utter Exclusion and Extirpation. For Instance, This Method would destroy the strange Doctrine of the *Socinians*, who by a *ῥῆμα ἀμετρία τῆς ἀνθρώπου* have been so affrighted by the Modern, Absurd, and Unjustifiable Notions about the Ever-blessed Trinity, that they are gone with a witness into the opposite Extreme, and not only deny our Lord's Original *Divinity*, which is every where so plain in Scripture and Antiquity; but affirm that he had *no Existence* till he was born of the Blessed Virgin; quite contrary to the entire Current of the Scripture, and of all the most Ancient Christian Writers. Nay, what is yet stranger, the very Learned Mr. *Brocklesby* in his vast Design of rejecting all Modern Additions and Scholastick Niceties, is gone into the same Extreme; and tho' in some Sense, he owns the Divinity of our Saviour; yet, contrary to all Authority Divine and Humane, does he also deny his Existence till he was born of the Virgin *Mary*. Which grand Mistake of his, and its obliging him to go into the absurd Interpretations of the *Socinians*, and at once to reject all Christian and other Antiquity, lay so great and indelible a Blemish on his Book, as

can never be wiped out, and will render many other of his soberer Notions very disgusting to the World. Some Men seem to be as much prejudic'd *against* a Notion, because it is common and establish'd, as the generality are thereby prejudic'd for it; and so will hale and distort the Scriptures to *destroy* settled Opinions, as others ordinarily do to *confirm* them: Which is very evidently the Case of many Writers, particularly of the *Socinians* in their Controversies. For another Instance:

This Method would destroy that other grand Error of the *Socinians*, in denying the *Satisfaction* of our Saviour, or that his Death was truly and properly a piacular Sacrifice, offer'd to the Father in our stead, and on our account; which is an Error without all Foundation in Scripture and Primitive Antiquity, as well as the former. Such Notions would never have came into the Thoughts of any, who had took their Doctrines from the before-mention'd Original Books of our Religion. Thus also 'tis in the Case of the *Antinomians*, those miserable Perverters of the true Design of Christianity; the *Quakers*, the *Erastians*, and especially the *Roman Catholicks*; to say nothing of other the Errors and Heresies of these later Ages. As to the last of which, I mean the *Roman Catholicks*, How utter Strangers their peculiar Articles are, I say, not only to the Scriptures, but to three whole Centuries of Christianity, I desire them but to consult one of the best Judges of their own Communion, I mean the very Learned *Du Pin*, who in his Summary Abridgment of the Doctrine of these Three Centuries, does not bring in

in any one of the peculiar Points of Popery ; where yet 'tis plain, he all along takes what fair Occasions he can, to introduce them. If that most equitable Rule might take place here, which is elsewhere of so great Authority in the like Differences, τὰ ἀρχαία ἐν κρείττω, *Let truly Ancient and Primitive Faith and Practice prevail* ; all these and the like spreading and fatal Errors would vanish away and disappear, and Truth would every where flourish among Men.

X. This Method for the Study of Divinity would encourage more Christians, especially those of the Clergy, to apply themselves to it in earnest ; as being easy to understand ; Authentick and Satisfactory in its own Nature ; short and within compass as to the Time ; and cheap and within compass as to the Charges of the Books necessary thereto. The ordinary Scheme of Study for a Divine, is so various and perplex'd in different Parties ; so Partial and Dissatisfactory to the Consciences of unprejudic'd Men ; and is so large and diffuse in the Multitude of Books, that most of those who are oblig'd by their Office to this Sacred Study, can neither find Time to read, nor Money to buy any tolerably compleat Collection of this Nature. To insist on this last Circumstance a little : Let us take Dr. *Bray's* most compleat Collection of this Kind, and consider how utterly impracticable such a diffuse Study and Reading is ; how inconsistent with the Duties and Employments, and Necessities of almost all Parochial Ministers ; not to say, that it were happier for the Interest of true Religion and useful Learning, that much the

greatest part of the Books there mention'd, had never appear'd in the World. 'Tis now a vast Branch of Divinity-Learning, to go over all the History of the Quarrels, Feuds, Controversies, Councils, Schoolmen, and Commentators upon them, all along even the more ignorant, nay, even the Anti-christian Times. All this indeed in the way of Diversion and History, may, perhaps, be of some Advantage ; but how this improves a Man in Divinity, either as to Knowledge or Practice, I do by no means understand. And as to my self, what little Specimens I have seen of this Nature, have so surfeited my Appetite, that I am not only cur'd of any great Desire of knowing more of such Matters ; but am tempted to wish, that most of the Books belonging to many Centuries since *Constantine*, might utterly be lost and perish, that the succeeding Ages might never know to what a Degree of Corruption and Perplexity, the Devil had been able to reduce the *Pure*, and *Holy*, and *Plain*, and *Charitable* Religion of Christ Jesus. A few Books, well chosen, and thoroughly digested, are by all allow'd to make the best Scholars : If so, I would fain have Divines, in the main, content themselves with the Holy Scriptures, and the Books immediately necessary to the understanding of the same : among which the Primitive Writers of the Three first Centuries, will deserve a chief Place. These Books are not very many, and to be bought at a moderate Price, and yet are of vast Advantage in this Method of Study. Not that I utterly reject the Labours of the particular great and learned Men, especially not the Com-
mentators,

mentators, of the Fourth and Fifth Centuries : But I mean, that such as these are too remote from the Fountain Head, the Times of our Saviour and his Apostles, to be Authentick Witnesses of what they taught or practis'd ; and so only come under the Notion of Moderns , or of those Writers who are not much farther valuable than their particular Learning, Judgment, and Integrity can render them worthy of our Esteem and Perusal : Which is, and ever will be the Case of any of the Writers of this , of the last, or of any future Age of the Church also. But as to the Books I here refer to, a Catalogue of which is hereto annex'd ; they may all be competently master'd, even by a Second or a Third Perusal, in no long time ; and they may all, I believe, be bought for about Sixty or Seventy Pounds, but if any who have more Time and Money, and Leisure, think this too narrow a Scope for their Industry and Abilities , I shall not pretend to set any Rules to them ; Only desiring them, if they be Divines and of the Clergy, to be assur'd they well understand the *Holy Scriptures* and the *most Primitive Writers* , e're they launch out much farther into the vast Ocean of what is call'd the *Study of Divinity* in our Days.

Having now done with the *Motives*, I proceed to the *Rules and Directions* for the Study of *Divinity*.

Directions for the METHOD of the Study of Divinity.

IN order to the right Understanding of Divinity, and of the Sacred Scriptures,

Note (1.) That the Canon of the Scripture, the Rule and Guide of a Christian's Faith and Practice, is, that contain'd in the last of the Ecclesiastical Canons, ordinarily stil'd Apostolical: Which all along appears to have been the Standard of the Primitive Church in this Matter. I mean as including all the Books we now own for Canonical; and also the Two Epistles of St. Clement, and the Constitutions of the Apostles by St. Clement. To which the Pastor of Hermas is to be added, as well as we have already added the Apocalypse of St. John; these two last being always, in the first Times, esteem'd Divinely-inspir'd Books; tho' being written after the making of that Canon, they could not be included therein: Of which I shall treat elsewhere. I say nothing concerning the Books of Wisdom and Baruch, tho' perhaps canonical, because I have not yet fully satisfy'd my self about them.

Note (2.) That the Sacred Writings being of very different sorts, Historical, Poetical, Prophetical,

Clementis Romani priorem ad Corinthios Epistolam genuinam quidem, sed non tamen omni ex parte plane illibatam; Fro- gmentum autem posterioris ad Corinthios Epistolae, non magis ac Canones Apostolicos, Constitutiones Apostolicas, Recognitiones Apostolicas, quinquae Epistolae Secretales Epitomen Gestorum Petri, Clementina et Liturgiam Pseudepigraphis Clementis Romani Scriptis annumerari debere, iudicat Thom. Illigig in Historia Ecclesiastica. 1. Seculi Selectis Capitulis; Cap. 2. Confer omnino Placitum in Theatro Anonym. et Pseudonym. (nov. edit. 1708) in Pseadon. p. 188 num. 671. in Anonym. p. 80. num. 637. 638. 639. et doctores ab utroque citatos, imprimis Joh. Salas in Pseudepigraphis Apostolicis, Blondellus in Pseudodidoro et Turriano vapulante, ex quibus ut et multis aliis sua hausit, quae habet Gerh. van Mastricht in Historia Juris Ecclesiastici num. 109. 136. Add. de Pin. Biblioth. des Auteurs Ecclesiast. Tom. 1. pag. 820. 899. 757. 899. Annal. Ecclesiast. Tom. 1. p. 820. 899. 757. 899. Hic doctorem eundem esse cum Herma cuius Paulus in Epist. ad Timotheum negant id. Illigig loc. cit. Placcig lib. alleg. in Anonym. ubi plurimum aliorum de Herma sententia afferuntur lib. cit. Tom. 1. pag. 10. 899. et 29

phetical, and Epistolary, seem to have *requir'd* a different Kind or Degree of Inspiration, or Divine Assistance ; and accordingly the Authors seem to have *had* a different Degree of that Inspiration and Assistance afforded them. Thus certainly, that highest Degree of Inspiration which was necessary for a Prophet, was not necessary for an Historian : Nor was probably the same kind of *Afflatus* necessary for the Writing of occasional Epistles, sent to the Churches for their Instruction and Confirmation by the Apostles after they were become Christians, which was afforded *David* for his Sacred Hymns of Praise ; or was sent on the Apostles on the Day of *Pentecost*, for the extraordinary Services they were to perform for the Conversion of Unbelievers. This is a Point of great Consequence and Use ; and yet of great Difficulty, as to the exact Determination of the several Sorts and Degrees of Inspiration afforded on all the several Occasions above-mention'd : But having not been hitherto, that I know of, touch'd upon by any body, I shall only thus hint it in general, and leave it to farther Consideration.

Note (3.) That these Divinely-inspir'd Books appear most plainly to have been subject to the same Disorders of Copies, Mistakes of Transcribers, Loss of some Parts, and other the like Accidents, which are incident to all Ancient Writings whatsoever. Tho it appears at the same time, by undoubted Evidence, that those Disorders are not very great or numerous ; that those Mistakes are comparatively not very many, nor, generally speaking, important ; and still

still to be corrected by Ancient Versions, or Comparison of Texts together in most Cases ; and that those Losses are few , and very rarely of any Books or Passages of great Consequence to us. So that notwithstanding all these occasional Defects or Errors, They , in the main, have come very entire and compleat down to these last Ages ; and so as abundantly to afford us all necessary Guidance and Instruction both as to Faith and Practice in order to our Eternal Salvation. I know the vulgar sort of Christians, and of Scholars too, are very fearful of allowing what I have here done : But since These have no manner of real Argument of their side ; since all truly Learned Men agree herein, as may be seen every where in their Writings ; and since the careful Perusal of the Copies, Versions, and Monuments of Ancient Times, cannot but put this Matter past Dispute with all impartial Men; I can call the other Opinion by no better a Name than the Effect of either Ignorance or Superstition , if not of both together; and I esteem it one of the grand Hindrances of the free and unbiass'd Enquiries of Men into the true State and Meaning of these Sacred Oracles of God.

Note (4.) That the Fathers of the Primitive Church are to be esteem'd of by us, not according to their own particular Abilities and Learning; but according to their Nearness to Christ and his Apostles; according to their Honesty and Integrity in their Accounts; and according to their less intermixing their own peculiar Notions and Reasonings in their Delivery of the Christian Doctrines.

Arines. Thus those most Ancient Monuments, the Apostolical Fathers, St. Ignatius, and St. Polycarp, the Bishops of Antioch and Smyrna, are, next to the Sacred Scriptures, of the greatest Authority of all others; as writing either in, or just after, the Apostolical Age; and being themselves undoubtedly the Acquaintance and Companions of the Apostles. Any one Testimony of theirs is equivalent to many even of the Second Century it self. Thus the next Ancient Monuments, both in Time, and in Value, Justin Martyr, Tatian, Athenagoras, Theophilus of Antioch, and Irenæus, do justly, on all Accounts, claim the next Degree of Esteem and Authority; and a few Testimonies of these very Ancient Authors are equivalent to many of those in the Age following. Next to these in Time, or rather about the same Time, I look upon the Paraphrast, or, as he is unjustly call'd, the Interpolator of Ignatius's Epistles, who agrees with the rest in the Ancient Doctrine. Thus however, the next Ancient Monument is the Recognitions of St. Clement, or the Actus and Periodi Petri, written, as Dr. Grabe, agreeing with the other Criticks, justly determines, by an Orthodox and Catholick Author about A.D. 180, at the latest, and quoted most plainly and largely by Origen. Tho' how far the particular Arguments and Accidents there told, were really true; and how far the Composer fram'd any of them himself, cannot now be positively determin'd by any. However these plainly shew the Doctrines of those Times and fully agree with all the Contemporary Catholick Writers. Next to these, in the Order of Time, we may, generally speaking, reckon the Apostolical

De his duobus vid. *Stolical Canons*, and perhaps the *Compiling* of that
 quæ supra ad pag. *Eighth Book of the Constitutions by Hippolitus*,
 296 de Clemente of which they are a part. Tho' the Nature of
 Romano annota. such Collections of Books of Ancient Canons
 ta fuerunt. is such, that additional Ones made afterwards,
 would naturally be added in the new Transcripts
 or Editions ; which seems to have been the Case
 here. Next to these we ought to esteem the
 Fathers of the Third Century ; tho' in very diffe-
 rent Degrees, according to their Earliness or
 Lateness in the Century ; according to their
 different particular Characters ; and according
 to their Degrees of keeping to the Ancient
 Standard, or of their venturing on their own
 or others new Hypotheses and uncertain Rea-
 sonings in Divine Matters ; to which a great part
 of the Corruptions of the later Ages both in
 Faith and Practice, is to be ascrib'd. Thus Cle-
 mens Alexandrinus and Tertullian, on account of
 their Antiquity, and the former of his Learn-
 ing also ; Origen, on account of his vast Know-
 ledge in the Scriptures ; and Cyprian, on ac-
 count of his great Piety, and Zeal for the Disci-
 pline of the Church, are chiefly remarkable ;
 and since the Points of Practice and Discipline, are
 less liable to unheeded Changes than those of
 Speculation and Doctrine : The Fathers of this
 Century, particularly *Cyprian*, nay, and those
 still later, ought to be allow'd as of great
 Authority in such Matters : Tho' indeed, as to
 Matters of Doctrine, some of this Century, es-
 pecially towards the latter part of it, began so
 much to venture upon new Hypotheses and
 Expressions, and Metaphorical Illustrations,
 particularly

De Clemente Ale-
 xandrino vid. omni-
 no Clericq. Biblioth.
 Selecto Univers
 Tom X. p. 176. ad
 248.
 De Tertulliano
 vid. quæ ex Ittigio
 de Heres. Sect. II. cap.
 §. § 3-7. et cap.
 13. § 23.-27 du
 Pin l. c. Tom. I.
 pag. 166. 173. 174.
 Observat. Hallens
 Tom II. obser. VIII.
 § 30 seqq. in sum-
 mam contraxit
 Christ. Thomasp.
 in Cautelis circa
 Præcognita Jurisprud.
 Ecclesiæ. Cap. XI
 § 27. et 38. in
 Mssco.

De Cypriano consulend. omnino laudat. Clericq. Biblioth. particularly
 Univers. Tom. XII. pag. 212. - 370.

particularly, when the Objections and Reasonings of Hereticks put them upon it, that I should be loth to make any Thing an *Article of Faith*, that could plainly be trac'd no higher than this Century, at least than the latter Part of it. We indeed are ready at this Distance to think the Writers even of the Third Century exceeding Ancient; [and so they are in Comparison of those of the 14, 15, 16 or 17 Centuries;] yet in reality were they at a considerably remote Distance from our Saviour and his Apostles, as we are now from the Days of King *Henry* the VIIth; and by Consequence, without the Attestations of still more Primitive Writers, they are not of such unquestionable Authority, as the Modern Books of Controversy do commonly suppose in their Reasonings from them. But then, For the Fourth Age, especially after the vast Change of Affairs under *Constantine*, and the coming in of Plenty, and Faction, and Corruption into the Church: The bare and unsupported Authority of † this Age ought not, I think, to weigh so much by a great deal as is commonly suppos'd. Nay here I reckon the great Defect of the Protestant Reformation both at home and abroad; that because those Popish Corruptions with which the First Reformers were principally concern'd, could rarely pretend to even this Degree of later Antiquity; they seldom thought of going any higher in their Reformation than that Age: (And a vast Design it was then to go so high:)

But

† Athanasium & Leonem Magnum, hunc quinti, illum quarti seculi scriptorem, rerum in ipsis rei Christianæ incunabulis gestarum Testes haud satis idoneos. *Cave Histor. literar. Part. II. p. 5.*

But I verily hope and expect, that the correcting this great Mistake, and the going up still higher to the Fountain Head, and its immediate Streams, I mean the Holy Scriptures, and the First and Purest Antiquity, is reserv'd for these Times, and will be the great Means of the more perfect Reformation of *Christendom*, and so will prepare and introduce that Kingdom of our Lord and Saviour, which we have so much Reason to expect is shortly approaching.

Note (5.) That the most easy and general Rule for the profitable reading the Holy Scriptures, and of the Primitive Writers also, is this, viz. To read still in the Order of Time all along; and then to take in any other Book of Scripture, whether Prophetical, Poetical, or Epistolary, when the History is brought down so far as properly to belong to it. This is a most easy, obvious, and natural Rule; and yet seems to me to be generally sufficient in the present Case. As to the Historical Parts of Scripture, they are generally plac'd according to the Order of Time, even in our ordinary Bibles; and where they are not so, *Archbp. Usher's incomparable Annals*, will generally give Direction for this Disposal of them in the right Order; as they will also generally give Intimation when the other Parts of Scripture are to be read, by assigning the Time whereunto they belong. And if any Defect be here found as to the New Testament in that Great Chronologer, the short, but admirable *Annales Paulini* of *Bishop Pearson* will generally supply it: And however, the admirable *Prolegomena* to *Dr. Mill's Greek*

Advice for the Study of Divinity.

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Greek Testament when corrected, will compleat the Assistance necessary for this Rule. And how great a Help the History, and Circumstances, and Occasion of the several Writings contain'd in the Bible, are to the true and genuine Understanding the same, none who ever try'd this way of Study can once doubt. In my Opinion, No bare Commentary is comparable to it. But it must here be remembred, that before we can on good Grounds read the Bible over in this Method, we must once for all examine and state the Scripture Chronology, and the Harmony of the Four Evangelists, with the Series of the Acts of the Apostles, and of the next Church History, so far as our Authors we intend to read, do reach; that so we may not be forc'd to study different Parts of the same Chronology, with greater Pains and to lesser Purpose, on several Occasions afterwards. The Neglect of this Rule, was one great Occasion of many Errors and Mistakes in *Grotius*, and *Dr. Hammond's Commentaries*, and will certainly be so of others till it is corrected. And he that should read those Great Men's Expositions on the *Apocaylpse*, as supposing its Predictions belonging commonly to the Times before the Destruction of *Jerusalem*; and afterward, upon his Chronological Enquiries, should find, that the Prophecy was not receiv'd, nor wrote till 26 Years after that Destruction, would have Reason to repent his great Pains to no purpose, and to wish that he had stated the Chronology er'e he had pretended to search after the Meaning of the Sacred Scriptures. And here it must be noted, that in Matters of History and Chro-

In multis locis hoc fecit Ludolph Kuster in novae editione operis Milliani, quod Amstelodami 1710. in fol. prodit. Vid. Mr. le Clerc. Bibl. Chov. Tom XX pag 28.

Essay on the Rev. Pt. I. Hypoth. 4. p. 32, 33, 34, 35.

Chronology, great Care must be taken not rashly to advance Modern Traditions, Conjectures, Probabilities and Criticisms against Ancient and Direct Testimonies of Authentick Writers. This has been of pernicious Consequence, not only in other Cases, but especially in the Determination of the Chronology and Harmony of the Sacred Writers, and ought by all means to be avoided by an Impartial and Judicious Man. Human Wit and Critical Sagacity can easily find, or imagine Reasons for altering and changing Old Accounts as they please, to serve their own Hypotheses; but still one plain Testimony of an Original Historian of Credit, is in these matters more than equivalent to many such Conjectures put together. What Books I look upon as the best Guides for Scripture Chronology, besides those already mention'd, the Catalogue annexed will discover^{p. 329}. And what is here said of the Order of Time, and Sacred Chronology, is so easily apply'd to the Order of Place, and Sacred Geography, and its great Usefulness and Necessity for the understanding the Holy Scriptures, that I shall not need to enlarge in particular upon it here; especially when the Books most useful on this Occasion, will also be found in the present Catalogue. *p. 320 and follow.*

Note (6.) That the First, or Second Time the Bible, or Primitive Fathers are read over in Compliance with this Method, 'Tis not the best way to stop at every Difficulty or hard Text, but to read over every Book pretty hastily and generally, in order to our apprehending the main Scope, and Drift, and Way, and Design,

Design, and Phraseology of each Writer; re-
serving the exacter Consideration of the par-
ticular more obscure Places, to a Second, nay
some of them to a Third or later Perusal. This
 Itake to be a Rule of considerable Use in the
 understanding of Ancient Authors; which must
 and will be difficult in our Days, till by fre-
 quent Use and Conversation we become as it
 were acquainted and familiar with them. E-
 very Time we read an Author over we become
 still greater Masters of his Stile and Notions,
 and so shall every Time be better and better
 able to understand the hard Places in him.
 And if we proceed in this Method, we shall at
 a Second, Third or Later Perusal, be oftentimes
 better able our selves to clear what puzzled us
 before, than if we had at the first consulted se-
 veral Commentators upon it. Besides the much
 greater Advantage of conquering by our own
 Strength, than of relying on the Authority or
 Explication of another; both as to the Satisfa-
 ction of the Mind in the Genuineness of the So-
 lution, and as to the Ability still improv'd there-
 by of attempting the like Solution of re-
 maining Difficulties. I do not doubt, but Mr. *Lock*
Lock read over those Epistles of St. Paul, which
 he has so admirably commented upon, more
 than once or twice, or perhaps ten Times, in
 this general manner, e're he apply'd himself
 closely to the peculiar obscure Texts which he
 found in them.

*Ipse Lock hoc
 ipsum fatetur
 his Essay for the
 understanding of
 St Pauls Epistles
 by consulting
 Paul him self
 quod tentamen
 prefixum est ipse
 has St. Pauli
 Londini 1707. in 4.
 Biblioth. Chois. Tom XIII. p. 92. seqq.*

Note (7) That we must not too much trust
any Second-hand Quotations of Authors in our
Enquiries; but still have Recourse, as much as

possible, to the Authentick Books themselves. This is certainly the most impartial and satisfactory Method, and, considering the unfairness of many Authors, especially the Writers of Controversy, and those who set up for darling Hypotheses of their own, is but too necessary. Thus it will be very useful, when we are comparing the Ancient, Sacred and Prophane History, and Chronology together, to have by us *Herodotus*, *Xenophon*, the Fragments of *Berosus*, *Ptolomy's Canon*, and the like Original Records of Antiquity. And because these sometimes are lost, those which come the nearest to the Original Records will be the most valuable, such as *Diodorus Siculus*, the *Chronicon Alexandrinum*, and the like. And the same Rule is to be observ'd, as to *Josephus*, and the Greek and Roman Historians in the Histories relating to the New Testament. That so we may have as full, and as Authentick Accounts as is possible from Prophane History; and thereby judge more freely and satisfactorily of the Passages in Holy Scripture thereto relating. Nay those who study the Prophecies of Scripture in particular will have Occasion sometimes to consult many more Historians of all sorts, than I can here describe; and more than this small Theological Library can be suppos'd to contain. But this being only One particular Case, I shall not at present enlarge upon it.

Note (8.) That 'tis by no means profitable to make constant Use of Notes and Commentators on every Occasion; but rather to master an Author by our own Application and Judgment;

ment ; at the least to try the utmost of our own
Strength ; and only when we find a Necessity of
foreign Help to call the same into our Assistance.
 The Multitude of large and tedious Comments
 on the Bible, and on all the Old Books, is one
 of the great Burdens and Hindrances of true
 Learning ; while the Exercise of the Learners
 own Faculties is prevented, and the Stile and
 Import of the Author himself is overwhelm'd,
 and, as it were, buried in the Ocean of Glosses
 and Expositions. I heartily wish, that instead
 of publishing a mighty heap of *Variorum* Notes
 on all Occasions, a few of the most necessary
 and pertinent were alone added both to the
 Bible, and to the most Primitive Fathers ; at least
 for the Use of those, who can neither spare
 Money nor Time for the purchasing, and rea-
 ding such Burdensome Commentaries ; which in
 truth do but afford Matter for present Idleness,
 and at the Bottom hinder the Scholars through
 understanding of those very Books they are de-
 sign'd to explain. However, 'tis certainly a
 good Rule in general, Not to cast an Eye on
the Notes, till we find that we cannot sufficient-
ly understand the Text without them.

Note (9.) That in Order to the right Un-
 derstanding the Holy Scriptures, and the most
 Primitive Writers, 'Tis absolutely necessary not
only that no great Dependance be plac'd on
Modern Translations, without Recourse to the
Originals themselves ; but that we divest our
selves also, as much as possible, of all the later
Systems, Notions, and Party-expositions ; and
consider our selves as near as may be in the
 X x Age

Age, and Country, and Circumstances where-
in the Book was First written; and withal that
 we obtain the Knowledge as far as possible, of
the Customs, Proverbs, Phrases, Occasions of
writing, and the like, belonging to that Time
and Place. F^r Tis plain that this is the only way
 of fairly understanding all Ancient Authors;
 and Instances might be given in abundance,
 how much the contrary Practices of many now
 do occasion their perverting the Scripture, and
 wresting it to their own Misleading, if not al-
 so to their own Destruction. Thus, for In-
 stance; How very differently do the 7th and
 9th to the *Romans* sound to an *English* Reader,
 who has been brought up in *Calvin's* Scheme all
 his Life; and to another Person who had never
 read any but the Original, nor heard of any
 such Notions, and only had been conversant in
 the History, and Disputes, and Language of
 the Time and Country of *St. Paul*: and so it is
 in all other Parallel Cases. And till this impor-
 tant and fundamental Rule be better observ'd
 by the Christian World, and even by the Protestant
 Churches, tis not to be expected, but the
 Bible will have so many different Senses affix-
 ed to it by different Modern Parties and Expo-
 sitors; that tho' we all own that Book as our
 one and only Original Rule of Faith; yet shall
 we be still distinguish'd into innumerable Sects
 and Factions from our different Expositions of it;
 as has been long, too long the Case of even re-
 formed *Christendom* it self.

Note (10.) That He who would exactly un-
derstand the New Testament, must not so
 much

F
 Varii ad hunc
 scopum per-
 tinentes libri
 indicantur
 in Thom.
 Bray's Biblio-
 theca Parochi-
 ali Lond. 1707
 in. 8. a pag. 86
 ad 114.

much compare its Stile with that of the Prophane Greek Authors, as with that of the Septuagint of the Old Testament, or the Hellenistical Dialect of Philo, &c. which then so mightily obtain'd among the *Jews*; nay in Order to the right Understanding that *Greek Stile*, He must also understand the Original Hebrew of the Old Testament, from which not a few Significations of Words are deriv'd into the *Septuagint*; and from thence into the *Hellenistical Dialect*, and into the New Testament itself; as is now known and acknowledg'd by all Commentators. So that, in truth, the Knowledge of the *Hebrew* and *Septuagint* are not only necessary on Account of the Old Testament, but also of the New; and of *Philo* also, and those other Writers, who made use of the same Dialect.

Thus for Instance, If an Impartial Man would, enquire what is the proper Import of *Μονογενής* in the New Testament, when apply'd to our Blessed Saviour; whether it intimate any singular and eternal Kind of *Generation*; or whether it does not more properly imply his Peculiar Nearness and Dearness to his Father, as an *only*, or *only begotten* Son, is usually exceedingly beloved, and trusted by his Parent here below. Upon this Enquiry, He will soon be satisfy'd by the *Greek Version* of the Old Testament; where he will find that *יָחִיד* is the single *Hebrew* Word corresponding to *Μονογενής*; and that it occurs Twelve Times in the Old Testament. Of these Twelve Times, it is Twice suppos'd to signify *lonely*, or *lonesome*, and *desolate*; which is not to our present Purpose: Psal. xxv. 16. lxviii. 6.

Psalm
 xxii. 20.
 xxxv. 17.

pose: Twice it is rendred *Μονογενής*, but in both Cases, where it denotes the Soul, as it is esteem'd the *Beloved*, or most *Dear Part* of a Man; and is by us, in both Places, render'd *Darling*. Once, when it really signifies an *Only Daughter*, the LXXII. add, by way of Paraphrase, *ἀγαπητή*, *Only Begotten* and *Beloved Daughter*. In Six of the other Places they render it barely *ἀγαπητός*, and in the remaining Place *ἀγαπώμενος*. So that they had most plainly no other than that Notion of the Word. Which is still more evident from the Book of *Wisdom's*, calling *Wisdom* *Μονογενής* also: And from St. Paul's styling *Isaac*, That *Son of the Promise*, *Abraham's* *Μονογενής*, in Reference to that Place in *Genesis*, where the LXXII render it directly *ἀγαπητός*; and this in a Case, where no singular Kind of Generation can be pretended; since *Abraham* had before had *Ismael* by *Hagar*; and had afterward many more Children by *Keturah*, in the same Method of Human Generation. And for once hear the fam'd *Athanasius* confirming the same Notion, or coming very near it. Τὸ ὅ ἀγαπητὸν καὶ ἑλλήνες ἰσχυρίζονται ὡς τὰς λέξεις ὅτι ἴσον ὅτι τὸ εἶπέν Μονογενής. — ὁ ἀγαπώμενος ὢν τῷ πατρὶ ἀγαπητός λέγεται. *Contra Arian Orat. V. p. 543.*
Χριστὸς ὁ Μονογενὴς Θεός, ὁ ἀγαπητὸς υἱός. Constitut. Apost. L. III. C. 17. p. 288.

Note (11.) That a great Part of the Prophe-
 tick Scriptures of the Old Testament have been
 misunderstood, and misapply'd by Modern
 Commentators; and have been expounded of
 some smaller Events of Old long since past:
 Whereas it appears plainly both in those Books
 them-

themselves, and in the constant Quotations of our Saviour, his Apostles, and the most Primitive Writers, that those Prophecies generally concern'd the Days of the Messias; and especially the last Days of it, when his glorious Kingdom was to be set up in the World. So that in the Study of these Ancient Prophecies, little Help can be expected from the Modern Expositors; but must be fetch'd (1.) *From* the Prophetick Books themselves, and the distinguishing Characters occurring therein, determining such their Importance to the Days of the Messias; (2) *From* the Quotations and Expositions of the New Testament, and most Primitive Fathers; and (3) *From* the Targum's and Paraphrases of the Ancient Jews; nay sometimes (4) *From* even the Modern Rabbies. For tho' it be a great Shame to the Christian Commentators, that the very Modern Jewish Rabbies themselves, among all their other Trash, should better understand and explain much of the Holy Scriptures, than the most Learned Christians; yet so it is in Fact in the present Case; and therefore to them we must be content to be beholden sometimes in our Enquiries into the Ancient Prophecies, where our own ordinary Assistants fail us. And indeed, Till there arise some Great Men among the Christians, who shall be able rightly and exactly to distinguish in the Psalms and the Prophets, which Parts of them in particular do really belong to the smaller ancient Events of those Days; which belong to the First, and which to the Second Coming of Christ, we shall have great Difficulties upon us every where in our

*Essay on the
Revela-
tion.
Sermons at
Mr Boyle's
Lecture.*

Study of these Sacred Predictions : On the right Understanding of which, notwithstanding, no small Part of the Evidence for, and Meaning of the Books of the New Testament do very much depend. This Matter I have a little attempted upon other Occasions; but do by no means pretend to be able to go through with it; and so I cannot but call in the Assistance of Others in so important and difficult an Undertaking.

Note (12.) That the best and most impartial Exposition of the Scripture-Expressions and Phrases, is to be taken from Old Versions, Parallel Places, and such Lexicons, or Concordances as inform us of all the other Places where the same Word is us'd in the rest of the Bible. These are Original and Authentick Helps; and tho' they have been already made use of by such as have written Commentaries before us, yet it is not safe to trust to those Collections of others; but, 'tis still adviseable, frequently to have Recourse to the same Methods our selves, for our more compleat Satisfaction. And this especially as to the Particles and Idioms of the *Hebrew* and *Greek* Languages; on the right understanding whereof, the proper Reasoning and Coherence of the Sacred Writers very much depends. Neither are we here to proceed at Random, and without Judgment, in the Collecting of even Parallel Places and Expressions for the Understanding of any Word or Phrase of Difficulty; But first to compare them with the same, or the like ways of speaking, in the same Author, elsewhere, if any such occur; Next, with the same, or the like, in those Sacred Writers

Writers who liv'd, and wrote nearest to the particular Author's Time, Place, and Stile; then in any of the Sacred Writers; and lastly, in such Jewish, or Heathen Writers as come the nearest to the foregoing Circumstances: That so on a prudent Estimation of each Parallel, a judicious and well-grounded Judgment may be form'd of its particular Signification in the Place before us. How much I think this way of Interpreting the Scripture, by comparison of Parallel Places, deserves to be esteem'd, even beyond that of Reading our Modern Commentators themselves, I shall express in the excellent Words of the most Judicious and Learned Dr. Mills, at the End of his *Prolegomena* to his wonderful Greek Testament lately publish'd.

Pag. 167.

Fallor an melius erui possit verus & genuinus sensus Apostolorum ex locis explicatoriis, qualia dedimus, Scholiisque & Explicationibus Veterum, qui à Præjudicatis recentiorum Interpretum & Theologorum Notionibus longissime erant remoti, quam ex uberrimis Eruditorum hujus & superioris seculi Commentariis. Saltem haud parum rei Theologicæ interesse arbitror ut studiosi ad serium S. Codicis Studium Modis omnibus perducantur; sibi que apud animum persuasissimum habeant viâ certiori haudquaquam procedi posse ad interiorem Spiritus S. Sensum in sacris hisce Libris, quam per ipsas Scripturas, seu Locorum inter se Collationem accuratam, & Lectionem sedulam S. Patrum primorum & puriorum seculorum Ecclesiæ.

Nor indeed have any yet afforded us so great Help of this kind as the same Dr. Mills, all along his Greek Testament; and that Edition of the English Bible, which goes under the Name of the Lord Bishop of Worcester, as having many

Parallel

+ Vid. Mr. le A
Biblioth. Chri
Tom XIV. p. 35
XVI. p. 275. XVII
p. 209. 299.

Parallel Places transcrib'd from his Lordship's own *Bible* : Which wonderful *Bible* it self, if it ever see the Light, would, I believe, be a better Help for the Understanding the Holy Scriptures, especially the Prophetick Part, which is the least understood, than any Commentary now extant in the Christian World. Upon which occasion

Note (13.) That the best Common-place Book for a Divine, is the Holy Bible it self, either to be interleav'd for plain Writing as ordinarily, or interlin'd for Short-hand as is that of the Lord Bishop of *Worcester*. That great Magazine of Sacred Learning, I mean the before-mention'd *Bible*, puts me in mind of this Observation, and chalks out the way for putting it into Practice: While in Imitation thereof, we should always endeavour to refer every Observation of Consequence, every various Reading, or Version, every uncommon Exposition, every Parallel Place, and Phrase, and Quotation in Old Authors, every Chronological and Geographical Character and Description, every Famous Event and History, to that Place, or those Places of the Sacred Scripture which can any way be explain'd or illustrated by them. How vast an Advantage this is to the true Study of Scripture-Divinity, we may in part guess by the wonderful Skill which that Venerable Prelate, already mention'd, has obtain'd in this way, above the rest of Christians of this or perhaps of any Age. With whom yet there is Reason to fear a great part of his admirable
Obser-

Observations will die, on account of his still heaping up more and more of them for his own Use, but communicating so few to the Publick. Those who know little, are forward enough to publish that little they pretend to know; while this most Accurate Person of all that ever studied the *Bible*, cannot be prevail'd with to impart those his nobler Discoveries to us. But 'tis in vain to lament where we cannot now hope to retrieve our Misfortune.

Note (14.) That we ought not to be still dissatisfy'd if we cannot in every Place, upon good grounds, determine the true Sense thereof; but be content sometime ἐπιχειρῶν, and to suspend our Assent, till we afterward, it may be, find some new Light afforded us for its Interpretation. The next thing to the true Understanding of the Holy Scripture, is the avoiding of rash and ill-grounded Interpretations of it; and rather chusing to confess our Ignorance in some Cases, than pretending to clear every Difficulty, and every Text that comes before us. 'Tis plain, we do not know all things; yet are we generally too unwilling to own our Ignorance; and are readier to put a forc'd and unnatural Sense upon Words, than to confess plainly we do not yet understand them. Now besides the other Inconveniences of such Pride and Vanity, this is a great one, that we are thereby hinder'd from such farther Enquiries as might perhaps, in a little time, have found out the Truth, and afforded us compleat Satisfaction. However, 'Tis but a plain Duty for a Man,

Man, who is really ignorant of any thing, to own that he is so. And He is the vainest of Mortals, who thinks it beneath him to say, that there are many things in the Word as well as in the Nature and Works of God which he is not at present able fully to comprehend.

Note (15.) Lastly, That besides these Learned Studies and Enquiries for finding the true Sense of the Holy Scriptures, and as the main End and Intention of the same, We must apply our selves to the Serious and Practical Reading them; for the Uses of Piety; for our own and others Instruction, Edification, and Eternal Salvation. This is a thing of the vastest Importance to all Christians, particularly to Scholars and Clergymen; and without which all our other Studies will do us no good at the last, but indeed serve to aggravate our Condemnation at the Great Day. 'Twas excellently said by the Devout *Thomas à Kempis*, *Quid prodest tibi alta de Trinitate disputare, si careas Humilitate, unde displiceas Trinitati? Si scirem omnia quæ in Mundo sunt, & non essem in Charitate, quid me juvaret coram Deo, qui me Judicaturus est ex facto? Melior est profecto humilis Rusticus, qui Deo servit, quam superbus Philosophus qui, se neglecto, cursum Cæli considerat.* And much to the same Sense by *Irenæus*; *Ἀμεινον καὶ συμφερότερον, ἰδιώτας καὶ ὀλιγομαθεῖς ὑπαρχειν, καὶ διὰ τὴν ἀγάπης πλησίον ἡγεῖσθαι τοῦ Θεοῦ, ἢ πολυμαθεῖς καὶ ἐμπείρους δοκῶντας εἶναι, βλασφήμους εἰς τὸ ἑαυτῶν εὐεσχεῖσθαι δεσπότην.* And certainly, As the doing of our Lord's Will is the way to know of his Doctrine whether it be of God or not; and As we ought, never to promise our selves any Success in these Sacred

De Imitat. Christ.
L.I.c. 1.2.

L.II.c. 45.

John vii.
17.

Sacred Enquiries, without our Conscioufness of that Sincerity of Intention in our Studies, which may recommend us to the Divine Blessing: So the grand Aim of all ought to be, the laying a firm Foundation for a Virtuous and Religious Life. We ought *therefore* to endeavour to understand the whole revealed Word and Will of God, that we may know our Duty; that the Promises may encourage, and the Threatnings affright, and the Examples allure us to a sincere Obedience to all the Laws of God: And to that End, we ought very often to lay aside our Critical Enquiries, and endeavour, in the Perusal of this Sacred Book, deeply to imprint on our Minds the awful and momentous Truths therein contain'd. We ought thoroughly to affect our Souls with the Being and Attributes of the Great God; with his Majesty, Power, Dominion, Omniscience, Justice, and Goodness; and to transcribe His imitable Perfections into our Souls. We ought all along the Sacred History to observe the certain Instances and Demonstrations of His Providence and Interposition in all the Affairs of this lower World; and all along remember, that, after all our Learning and Enquiries, We are under the highest Obligations to *Fear God and Keep his Commandments*, as *being the whole Interest and Happiness of Man*; Because, be we as Great and as Learned as we think our selves, *God will bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil.* We ought to observe the Piety, Obedience, Patience, and Resignation of the Good, with its Rewards annex'd, for our own Imitation: And we ought to,

Eccles.
XII. 13,
14.

Heb. VI.
12.

to take notice of the Prophaneness, Obstinacy, and Wickedness of the Bad, with its annex'd Punishments, for our Caution and Avoidance: And we ought all along to observe how acceptable to God a firm Faith in his Promises, and a Dependance on his Fidelity and Kindness, have ever prov'd; and how the Principal Rewards for the Good, and Punishments for the Bad, have been generally reserv'd for the next World; and how still it was *through Faith and Patience*, that good Men were to *inherit the Promises*. We ought particularly to read the Holy Life and Patient Death of the Blessed J E S U S with the greatest Concern, Affection, and Seriousness: And the more Reason we find to believe most assuredly that he is the *Son of God*, and the *Saviour of the World*, the more diligently and devoutly to imitate his Example, obey his Laws, expect his Promises, and dread his Threatnings; and so, in general, to imprint all his admirable Injunctions upon our Hearts and Lives, That our *Faith* may be in earnest *shewn by our good Works*, and we may verify that Ancient Motto of the first Christians, *Non magna Loquimur sed Vivimus*. And the same Practical Perusal of the Apostolical Fathers and most Primitive Writers, is to be attended to, on the same Account, and to the same Holy Purposes; that while the Writers of Controversies only read them to pick out Arguments to oppose their Adversaries withal, We may peruse them for the Confirmation of our most Holy Faith, and the Restoration of Primitive Piety, Zeal, and Discipline; for the imprinting in our Souls that Contempt of this World, that

James II.
18.

Charit

Charity to our Christian Brethren, that Strictness of Life, that Readiness to die for our Religion, and those other Religious and Devout Affections which may make us like those in our Lives whose Writings we read, that so we may at last arrive at the same Blessed Immortality with them.

I conclude the whole with that Excellent Collect of our Church.

“ Blessed Lord, who hast caused all Holy
“ Scriptures to be written for our Learning :
“ Grant that we may in such wise Hear them,
“ Read, Mark, Learn, and inwardly Digest
“ them, that by Patience, and Comfort of thy
“ Holy Word, we may embrace and ever hold
“ fast the Blessed Hope of Everlasting Life,
“ which thou hast given us in our Saviour Jesus
“ Christ. *Amen.*

THE

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Incerti Auctoris

DE

REGULA VERITATIS

Sive FIDEI;

Vulgò

NOVATIANI

DE

TRINITATE

LIBER.

REGULA exigit veritatis, ut pri- CAP. I.
mò omnium credamus in Deum pa-
trem & Dominum omnipotentem, id
est rerum omnium perfectissimum
conditorem, qui cœlum alta sublimitate suspen- Gen. i.
derit, terram dejecta mole solidaverit, maria
soluto liquore diffuderit, & hæc omnia propriis
& condignis instrumentis & ornata & plena
di-

digesserit. Nam & in solidamento cœli lucife-
 ros solis ortus excitavit, lunæ candentem glo-
 bum ad solatium noctis mensurnis incrementis
 orbis implevit, astrorum etiam radios variis ful-
 goribus micantis lucis accendit: & hæc omnia
 legitimis meatibus circumire totum mundi am-
 bitum voluit, humano generi dies, menses, an-
 nos, signa, tempora utilitatesque factura. In
 terris quoque altissimos montes in verticem su-
 stulit, valles in ima deiecit, campos æqualiter
 stravit, animalium greges ad varias hominum
 servitutes utiliter instituit. Sylvarum quoque
 robora humanis usibus profutura solidavit, fru-
 ges in cibum elicuit, fontium ora reseravit, &
 lapsuris fluminibus infudit. Post quæ ne non
 etiam ipsis quoque deliciis procurasset oculo-
 rum, variis florum coloribus ad voluptatem spe-
 ctantium cuncta vestivit. In ipso quoque ma-
 ri, quamvis esset & magnitudine & utilitate mi-
 rabile, multimoda animalia, nunc mediocris,
 nunc vasti corporis finxit, ingenium artificis de
 institutionis varietate testantia. Quibus non
 contentus, ne fortè fremitus & cursus aquarum
 cum dispendio possessoris humani alienum oc-
 cuparet elementum, fines litoribus inclusit: quò
 cùm fremens fluctus & ex alto sinu spumas
 unda venisset, rursus in se rediret, nec termi-
 nos concessos excederet, servans jura præscrip-
 ta: Ut divinas leges tantò magis homo custodi-
 ret, quantò illas etiam elementa servassent. Post
 quæ hominem quoque mundo præposuit, & qui-
 dem ad imaginem Dei factum: Cui mentem &
 rationem indidit, & prudentiam, ut Deum pos-
 set imitari: Cujus etiam corporis terrena primor-
 dia, cœlestis tamen & divini halitus inspirata
 substantia;

Substantia : Quæ cùm omnia in servitutem illi Gen. ii. dedisset, solum liberum esse voluit. Et ne in periculum caderet rursus soluta libertas, mandatum posuit, quo tamen non inesse malum in fructu arboris diceretur, sed futurum, si fortè ex voluntate hominis de contemptu datæ legis præmoneretur. Nam & liber esse debuerat, ne incongruenter Dei imago serviret : & lex addenda, ne usque ad contemptum dantis libertas effrenata prorumperet : Ut & præmia condigna & merita pœnarum consequenter exciperet, suum jam habens illud, quod motu mentis in alterutram partem agitare voluisset. Ex quo mortalitas, invidia utique in ipsum redit, qui cùm illam de obedientia posset evadere, in eandem incurrit, dum ex consilio perverso, Deus esse festinat. Cujus tamen pœnam, nihilominus indulgenter temperavit, dum non tam ipse quàm labores ejus maledicuntur super terra. Nam & quod requiritur, non ex ignorantia venit, sed spem hominis futuræ in Christo, & inventionis & salutis ostendit : Et quod ne de ligno arboris vitæ contingat arcetur, non de invidiæ maligno livore descendit, sed ne vivens in æternum, nisi peccata Christus antè donasset, circumferret secum in pœnam sui semper immortale delictum. Quanquam etiam superioribus, id est, super ipsum quoque solidamentum partibus, quæ non sunt hodie nostris contemplabiles oculis, angelos priùs instituerit, spiritales virtutes digesserit, thronos, potestatesque præfecerit, & alia multa cœlorum immensa spatia, & sacramentorum infinita opera condiderit, ut immensus hic licet mundus penè novissimum magis Dei corporaliū rerum appareat opus esse, quàm

Gen. iii.

quàm solum. Namque quæ infra terram jacent, neque ipsa sunt digestis & ordinatis potestatibus vacua. Locus enim est, quò piorum animæ impiorumque ducuntur, futuri judicii præjudicia sentientes : Ut operum ipsius in omnibus partibus redundantes magnitudines non intra mundi hujus, capacissimos licet, ut diximus, sinus conclusas videremus, sed etiam intra ipsius mundi & profunda & altitudines cogitare possemus, & sic considerata operum magnitudine, tantæ molis dignè mirari possemus artificem.

CAP. II.

Super quæ omnia ipse continens cuncta, nihil extra se vacuum deferens, nulli Deo superiori (ut quidam putant) locum reliquit : quandoquidem ipse universa sinu perfectæ magnitudinis & potestatis incluserit, intentus semper operi suo, & vadens per omnia, & movens cuncta, & vivificans universa, & conspiciens tota, & in concordiam elementorum omnium discordantes materias sic connectens, ut ex disparibus elementis ita sit unus mundus ista coagmentata conspiratione solidatus, ut nulla vi dissolvi possit, nisi quum illum solus ipse qui fecit, ad majora alia præstanda nobis, solvi jusserit. Hunc enim legimus omnia continere : & ideo nihil extra ipsum esse potuisse, quippè quum originem omninò non habeat, consequenter nec exitum sentiat : nisi fortè quod absit, aliquando esse cœperit nec super omnia sit, sed dum post aliquid esse cœperit, intra id sit quod ante ipsum fuerit, minor inventus potestate, dum posterior denotatur etiam ipso tempore. Ob hanc ergo causam semper immensus, quia nihil illo majus est : semper æternus, quia nihil illo antiquius. Id enim quod sine origine est, præcedi à nullo potest,

potest, dum non habet tempus. Ideo immortalis non deficiens in consummationis exitu. Et quoniam sine lege est quicquid sine origine est, modum temporis excludit, dum se debitorem nemini sentit. De hoc ergo ac de eis quæ sunt ipsius, & in eo sunt, nec mens hominis quæ sint, quanta sint, & qualia sint, dignè concipere potest, nec eloquentia sermonis humani æquabilem majestati ejus virtutem sermonis expromit. Ad cogitandum enim & ad eloquendam illius majestatem, & eloquentia omnis meritò muta est, & mens omnis exigua est: major est enim mente ipsa, nec cogitari possit quantus sit: ne si potuerit cogitari, mente humana minor sit, qua concipi possit. Major est quoque omni sermone, nec edici possit: ne si potuerit edici, humano sermone minor sit, quo quum edicitur, & circumiri & colligi possit. Quidquid enim de illo cogitatum fuerit, minus ipso erit: & quidquid enuntiatum fuerit, minus illo comparatum circum ipsum erit. Sentire enim illum taciti aliquatenus possumus, ut autem ipse est, sermone explicare non possumus. Sive enim illum dixeris lucem, creaturam ipsius magis quàm ipsum dixeris, ipsum non exprefferis: sive illum dixeris virtutem, potentiam ipsius magis quàm ipsum dixeris, & deprompseris: sive dixeris majestatem, honorem ipsius magis quàm illum ipsum descripseris. Et quid per singula quæque percurrrens longum facio? semel totum explicabo. Quidquid omnino de illo retuleris, rem aliquam ipsius magis & virtutem quàm ipsum explicaveris. Quid enim de eo condignè aut dicas, aut sentias, qui omnibus & sermonibus & sensibus major est? Nisi quòd uno modo, & hoc ipsum quomodo possumus, quomodo capimus, quomodo intelligere

I. Cor. v.

ligere licet, quid sit Deus, mente capiemus: si cogitaverimus id illum esse, quod, quale, & quantum sit non possit intelligi, ne in ipsam quidem cogitationem possit venire. Nam si ad solis aspectum oculorum nostrorum acies hebetescit, ne orbem ipsum obtutus inspiciat obviorum sibi superatus fulgore radiorum: hoc idem mentis acies patitur in cogitatione omni de Deo, & quantò ad considerandum Deum plus intenditur; tantò magis ipsa cogitationis suæ luce cæcatur. Quid enim de eo (ut iterum repetam) condignè dicas, qui est sublimitate omni sublimior, & altitudine omni altior, & profundo omni profundior, & omni luce lucidior, & omni claritate clarior, omni splendore splendidior, omni robore robustior, omni virtute virtitior, omni pulchritudine pulchrior, veritate omni verior, & fortitudine omni fortior, & maiestate omni major, & omni potentia potentior, & omnibus divitiis ditior, omni prudentia prudentior, & omni benignitate benignior, omni bonitate melior, omni iustitia iustior, omni clementia clementior. Minora enim sint necesse est omnium genera virtutum, eo ipso qui virtutum omnium & Deus & parens est: ut verè dici possit, id Deus esse, quod ejusmodi est cui comparari nihil potest. Super omne est enim quod dici potest. Mens est enim quædam gignens & complens omnia, quæ sine ullo, aut initio, aut termino temporis causas rerum naturaliter nexas ad utilitatem omnium summa & perfecta ratione moderetur.

CAP. III.

Hunc igitur agnoscimus & scimus Deum conditorem rerum omnium: Dominum, propter potestatem: parentem, propter institutionem: hunc

hunc inquam qui dixit, & facta sunt omnia: Pfal. cxlviii.
 præcepit, & processerunt universa. De quo Pfal. ciii.
 scriptum est, Omnia in sapientia fecisti. De quo Deut. iv.
 Moyſes: Deus in cœlo sursum & in terra deor- Iſa. xl.
 sum; qui secundum Eſaiam mensus est cœlum Pſal. ciii.
 palmo, terram pugillo, qui aspicit terram, & Iſa. xl.
 facit eam tremere; qui continet gyrum terræ, &
 eos qui habitant in ipſo quasi locustæ; qui ex-
 pendit montes in pondere, & nemora in statera,
 id est, certo divinæ dispositionis examine: ac
 ne facile in ruinam procumberet magnitudo in-
 æqualiter jacens, si non paribus fuisset librata
 ponderibus, onus hoc moderanter terrenæ mo-
 lis æquavit. Qui dicit per prophetam: Ego
 Deus, & non est præter me. Qui per eundem Iſa. xlv.
 Prophetam refert: Quoniam maiestatem meam Iſa. xlviii.
 non dabo alteri, ut omnes cum suis figmentis
 Ethnicos excludat & hæreticos, probans Deum
 non esse qui manu artificis factus sit, nec eum
 qui ingenio hæretici fictus sit. Non est enim
 Deus, cui ut sit quærendus est artifex. Quique
 adhuc adjecit per Prophetam, Cœlum mihi
 thronus est, terra autem scabellum pedum me- Iſa. lxvi.
 orum: qualem mihi ædificabitis domum, aut quis
 locus requiei meæ? ut ostendat quoniam multò
 magis illum templum non capit, quum mundus
 non capit: & hæc non ad sui jactantiam, sed
 ad nostri scientiam refert. Neque enim ipse à
 nobis desiderat magnitudinis gloriam, sed nobis
 vult religiosam, quā pater, conferre sapientiam.
 Quique præterea ferinos nostros animos, & de
 agresti immanitate tumidos, & abruptos ad le-
 nitatem trahere volens, dicit: Et super quem Ibidem.
 requiescet spiritus meus, nisi super humilem &
 quietum, & tementem verba mea? ut Deum
 aliquatenus quantus sit possit agnoscere, dum
 illum.

- illum per spiritum collatum discit timere. Qui similiter adhuc magis in notitiam nostri volens pervenire, ad culturam sui nostros excitans animos, aiebat : Ego sum Dominus qui feci lucem & creavi tenebras, ut vicissitudinum istarum, quibus noctes diésque moderantur, non naturam nescio quam putemus artificem ; sed Deum agnosceremus potius (quod erat verius) conditorem. Quem quoniam obtutu oculorum videre non possumus, de operum magnitudine, & virtute, & maiestate condiscimus. Invisibilia enim ipsius (inquit Apostolus Paulus) à creatura mundi per ea quæ facta sunt intellecta conspiciuntur : sempiterna quoque ejus virtus & divinitas, ut animus humanus ex manifestis occulta condiscens ; de operum magnitudine quæ videret mentis oculis, artificis magnitudinem cogitaret : de quo idem Apostolus : Regi autem seculorum immortalis, invisibili, soli Deo honor & gloria. Evasisit enim oculorum contemplationem, qui cogitationis vicit magnitudinem. Quoniam, inquit, ex ipso, & per ipsum, & in ipso sunt omnia. Nam & imperio ejus omnia, ut ex ipso sint, & verbo ejus digesta, ut per ipsum sint : & in iudicium ejus recidunt universa, ut dum in ipso expectant libertatem, corruptione deposita in ipsum videantur esse revocata.
- CAP. IV.** Quem solum meritò bonum pronunciat Dominus : Cujus bonitatis totus testis est mundus : Quem non instituisset, nisi bonus fuisset. Nam si omnia bona valde, consequenter ac meritò & quæ instituta sunt bona, bonum institutorem probaverunt : & quæ à bono institutore sunt, aliud quàm bona esse non possunt, ex quo omne malum faceffat à Deo : Nec enim potest fieri ut sit initiator, aut artifex ullius mali operis qui no-
- men

men sibi perfecti vindicat, & parentis & judicis: maximè cùm omnis mali operis vindex sit & judex; quoniam & non aliundè occurrit homini malum, nisi à bono Deo recessisset. Hoc autem ipsum in homine denotatur: Non quia Gen. iiii. necesse fuit, sed quia ipse sic voluit. Unde manifestè & quid malum esset apparuit, & ne invidia in Deo esse videretur, à quo malum ortum esset, eluxit. Hic ergo semper sui est similis, nec se unquam in aliquas formas vertit aut mutat: Ne per immutationem etiam mortalis esse videatur. Immutatio enim conversionis, portio cujusdam comprehenditur mortis. Ideò nec adjectio in illo unquam ullius aut partis, aut honoris accedit: Ne quid unquam perfecto defuisse videatur: Nec detrimentum in eo aliquod agitur, ne gradus mortalitatis receptus esse videatur: Sed quod est, id semper est, & qui est, semper ipse est, & qualis est, semper talis est. Nam & incrementa originem monstrant, & detrimenta mortem atque interitum probant: Et ideò ego (ait) sum Deus, & Mal. iiii. non sum mutatus: statum suum tenens semper, dum id quod natum non est, converti non potest. Hoc enim in ipso quidquid illud potest quod est, Deus semper sit necesse est, ut semper sit Deus servans sese virtutibus suis: Et ideò Exod. iiii. dicit, Ego sum qui sum. Quod enim est, ideò hoc habet nomen, quoniam eandem semper sui obtinet qualitatem. Immutatio enim tollit illud nomen quod est: Quidquid enim aliquando vertitur, mortale ostenditur hoc ipso quod convertitur. Desinit enim esse, quod fuerat, & incipit consequenter esse quod non erat: Idcirco & meritò in Deo manet semper status suus,

suus, dum sine detrimento commutationis semper sui & similis & æqualis est. Quod enim natum non est, nec mutari potest: Ea enim sola in conversionem veniunt quæcunque fiunt, vel quæcunque gignuntur, dum quæ aliquando non fuerant, discunt esse nascendo, atque ideò nascendo converti. At enim, illa quæ nec nativatem habent, nec artificem, excluderunt à se demutationem, dum in qua conversionis causa est, non habent originem: Ideò & unus pronuntiatus est, dum parem non habet. Deus enim, quidquid esse potest quod Deus est, summum sit necesse est. Summum autem quidquid est, ita demum summum esse oportet, dum extra comparem est. Et ideò solum & unum sit necesse est, cui conferri nihil potest, dum parem non habet. Quoniam nec duo infinita esse possunt, ut rerum dictat ipsa natura. Infinitum est autem, quidquid nec originem habet omnino, nec finem. Excludit enim alterius initium, quidquid occupaverit totum. Quoniam si non omne id quod est, quidquid est continet, dum intra id invenitur quo continetur, minus inventum eo quo continetur, Deus esse desierit, in alterius potestatem redactus, cujus magnitudine quâ minor fuerit inclusus: Et ideò quod continuit Deus potius esse jam cœperit. Ex quo effectum est, ut nec nomen Dei proprium possit edici, quoniam non possit nec concipi. Id enim nomine continetur, quidquid etiam ex naturæ suæ conditione comprehenditur. Nomen enim significantia est ejus rei quæ comprehendendi potuit ex nomine. At quando id de quo agitur, tale est, ut condignè nec ipsis intel-

tellectibus colligatur: quomodo appellationis dignè vocabulo pronuntiabitur? Quod dum extra intellectum est, etiam supra appellationis significantiam sit necesse est: ut meritò quando nomen suum Deus ex quibusdam rationibus & occasionibus adjicit & præfert, non tam legitimam proprietatem appellationis sciamus esse depromptam, quàm significantiam quandam constitutam, ad quam dum homines decurrunt, Dei misericordiam per ipsam impetrare posse videantur. Est ergo & immortalis & incorruptibilis, nec detrimenta sentiens omninò, nec finem. Nam & quia incorruptibilis, ideò & immortalis, & quia immortalis, utique & incorruptibilis: utroque invicem sibi & in se connexionem mutua perplexa, & ad statum æternitatis vicaria concatenatione producta: & immortalitate de incorruptione descendente, & incorruptione de immortalitate veniente.

Cujus etiam si iracundias legitimas & indignationes quasdam descriptas tenemus, & odia relata cognoscimus: non tamen hæc intelligimus ad humanorum relata esse exempla vitiorum. Hæc enim omnia etsi hominem possunt corrumpere, divinam vim non possunt omninò vitare. Passiones enim istæ in hominibus meritò esse dicentur, in Deo non meritò judicabuntur. Corrumpi enim per hæc homo potest, quia corrumpi potest. Corrumpi per hæc Deus non potest, quia nec corrumpi potest. Habent igitur ista vim suam quam exerceant, sed ubi præcedit passibilis materia, non ubi præcedit impassibilis substantia. Nam & quod irascitur Deus, non ex vitio ejus venit, sed ad remedium nostri illud facit. Indulgens est enim, etiam

CAP. V.
Gen xviii.
Deut.
xxix.
Eccles. ix,

Z

tunc

tunc cū minatur: dum per hæc homines ad recta revocantur. Nam quibus ad honestam vitam deest ratio, metus est necessarius, ut qui rationem reliquerunt, vel terrore moveantur. Et ideò omnes istæ vel iracundiæ Dei vel odia, vel quæcunque sunt huiusmodi, dum ad medicinam nostram proferuntur (ut res docet) ex consilio, non ex vitio venerunt. Nec ex fragilitate descendunt, propter quod etiam ad corrumpendum Deum valere non possunt. Materialium enim in nobis ex quibus sumus diversitas, ad iracundiæ consuevit corrumponentem nos excitare discordiam, quæ in Deo vel ex natura, vel ex vitio non potest esse: dum non utique ex coagmentis corporalibus intelligitur esse constructus. Est enim simplex & sine ulla corporea concretionem, quidquid illud est totus, quod se solus scit esse, quandoquidem spiritus sit dictus. Et ideò hæc quæ in hominibus vitiosa sunt & corrumponentia, dum ex corporis ipsius & materiæ corruptibilitate nascuntur, in Deo corruptibilitatis vim exercere non possunt: quandoquidem, ut diximus, non ex vitio, sed ratione venerunt.

CAP. VI.

Psal

xxxiii.

Gen viii.

Exod.

xxxi.

Deut. v.

Isa i.

Isa. lxvi.

4 Reg.

xix.

Rom. vii.

Et licet scriptura cœlestis ad humanam formam faciem divinam sæpè convertat, dum dicit, Oculi Domini super iustos: Aut dum odoratus est Dominus Deus odorem bonæ fragrantiae: Aut dum traduntur Moyse tabulæ scriptæ digito Dei: Aut dum populus filiorum Israel de terra Ægypti manu valida & brachio excelso liberatur: Aut dum dicit, Os enim Domini locutum est hæc: Aut dum terra scabellum pedum Dei esse perhibetur: Aut dum dicit, Inclina aurem tuam & audi: sed nos qui dicimus, quia lex spiritualis est, non

non intra hæc nostri corporis lineamenta modum, aut figuram divinæ majestatis includimus, sed suis illam interminatæ magnitudinis (ut ita dixerim) campis sine ullo fine diffundimus. Scriptum est enim: Si ascendero in cœlum, tu ibi es: si Psal. descendero ad inferos, ades: & si assumpsero alas cxxxviii. meas, & abiero trans mare, ibi manus tua apprehendet me, & dextera tua detinebit me. Rationem enim divinæ scripturæ de temperamento dispositionis cognoscimus. Parabolis enim adhuc secundum fidei tempus de Deo Prophetes tunc loquebatur, non quomodo Deus erat, sed quomodo populus capere poterat. Ut igitur hæc sic de Deo dicantur, non Deo, sed populo potius imputetur. Sic & tabernaculum erigere Exod. xxvi. populo permittitur, nec tamen Deus intra tabernaculum clusus continetur; sic & templum ex- 3 Reg. vi. truitur, nec tamen Deus intra templi angustias omninò sepitur. Non igitur mediocris est Deus, sed populi mediocris est sensus: nec angustus Deus, sed rationis populi angustus est intellectus habitus. Denique in Evangelio: Veniet hora, Joan. iv. Dominus aiebat, quum neque in monte isto, neque in Hierusalem adorabitis patrem. Et causas reddidit, dicens: Spiritus est Deus, & eos ergo qui adorant, in spiritu & veritate adorare oportet. Efficaciæ igitur ibi divinæ per membra monstrantur: non habitus Dei, nec corporalia lineamenta ponuntur. Nam & cùm oculi describuntur, quòd omnia videat, exprimitur. Et quando auris, quòd omnia audiat, proponitur. Et cùm digitus, significantia quædam voluntatis aperitur. Psal. xxxiii. Et cùm nares, precum quasi odorum perceptio 4 Reg. xix. ostenditur. Exod. xxxi. Et cum manus, quòd creaturæ sit Gen. viii. omnis auctor probatur. Et quando brachium, quòd

Deut. v.
Ibidem.
Isa. lxvi.

Isa. xxx.

quòd nulla natura contra robur ipsius repugnare possit, edicitur: Et quando pedes, quòd impleat omnia, nec sit quicquam ubi non sit Deus, explicatur. Neque enim sunt ei aut membra, aut membrorum officia necessaria, ad cuius solum etiam tacitum arbitrium & serviunt & ad sunt omnia. Cur enim requirat oculos, qui lux est? Aut cur quærat pedes, qui ubique est? Aut cur ingredi velit, cum non sit quò extra se progredi possit? Aut cur manus expetat, cuius ad omnia instituenda artifex est, & silens voluntas? Nec auribus eget, qui etiam tacitas novit voluntates. Aut propter quam causam linguam quærat, cui cogitare iussisse est? Necessaria enim hæc membra hominibus fuerunt, non Deo: quia inefficax hominis consilium fuisset, nisi cogitamen corpus impleffet. Deo autem non necessaria, cuius voluntatem non tantum sine aliqua molitione opera subsequuntur, sed ipsa statim opera cum voluntate procedunt. Ceterum ipse totus oculus, quia totus videt: & totus auris, quia totus audit: & totus manus, quia totus operatur: & totus pes, quia totus ubique est. Idem enim quidquid illud est totus æqualis est, & totus ubique est. Non enim habet in se diversitatem sui quidquid est simplex. Ea enim demum in diversitatem membrorum recidunt, quæ veniunt ex nativitate in dissolutionem. Sed hæc quæ concreta non sunt, sentire non possunt. Quod enim immortale est quidquid est, illum ipsum unum & simplex & semper est. Et ideo quia unum est, dissolvi non potest, quoniam quidquid est illud ipsum extra jus dissolutionis positum, legibus est mortis solum.

Sed

Sed illud quod dicit Dominus Spiritum Deum, *CAP. VII. Joan. iv.* puto ego sic locutum Christum de patre, ut adhuc aliquid plus intelligi velit quam spiritum Deum. Hominibus enim licet in Evangelio suo intelligendi incrementa facientibus disputet, sed tamen & ipse sic adhuc de Deo loquitur hominibus, quomodo possunt adhuc audire vel capere: licet ut diximus in agnitionem Dei religiosa jam facere incrementa nitatur. Invenimus enim scriptum esse, quod Deus caritas dictus sit, nec ex hoc tamen Dei substantia caritas expressa est: Et quod lux dictus est, nec tamen in hoc *1 Joan. iv.* substantia Dei est, sed totum hoc de Deo dictum est quantum dici potest, ut meritò & quando spiritus dictus est, non omne id quod est dictus sit, sed ut dum mens hominum intelligendo usque ad ipsum proficit spiritum; conversa jam ipsa in spiritu aliud quid amplius per spiritum conjicere Deum esse possit. Id enim quod est, secundum id quod est, nec humano sermone edici, nec humanis auribus percipi, nec humanis sensibus colligi potest. Nam si, quæ præparavit Deus his qui diligunt illum, nec oculus vidit, nec *1 Cor. ii.* auris audivit, nec cor hominis, aut mens ipsa percepit: qualis & quantus est ille ipse qui hæc repromittit, ad quæ intelligenda & mens hominis & natura defecit. Denique si acceperis spiritum substantiam Dei, creaturam feceris Deum. Omnis enim spiritus creatura est. Erit ergo jam factus Deus. Quomodo & si secundum Moy- *Deut. iv.* sen ignem acceperis Deum creaturam illum esse dicendo institutum expresseris, non institutorem docueris. Sed hæc figurantur potius, quam ita sunt. Nam & in veteri Testamento ideò Deus ignis dicitur, ut peccatori populo metus incutiatur,

Joan. iv.

atur, dum iudex ostenditur: Et in novo Testamento spiritus esse profertur, ut resector & creator in delictis suis mortuorum per hanc bonitatem conlatæ credentibus indulgentiæ comprobetur.

C A P.
VIII.

Hunc ergo, omissis hæreticorum fabulis atq; figmentis, Deum novit & veneratur Ecclesia, cui testimonium reddit tam invisibilium quàm etiam visibilium, & semper, & tota natura. Quem angeli adorant, astra mirantur, maria benedicunt, terræ verentur, inferna quæque suspiciunt. Quem mens omnis humana sentit, etiamsi non exprimit, cujus imperio omnia commoventur, fontes scaturiunt, amnes labuntur, fluctus adsurgunt, foetus suos cuncta parturiunt, venti spirare coguntur, imbres veniunt, maria commoventur, fœcunditates suas cuncta ubique diffundunt: Qui peculiarem protoplastis æternæ vitæ mundum quendam paradisum in Oriente constituit, arborem vitæ plantavit, scientiæ boni & mali similiter alteram arborem conlocavit. Mandatum dedit, sententiam contra delictum statuit. Noe justissimum de diluvij periculis pro merito innocentiae fideique servavit. Enoch transtulit, in amicitiae societatem Abraham adlegit, Isaac protexit, Jacob auxit, Moysen ducem populo præfecit, ingemiscientes filios Israël è iugo servitutis eripuit, legem scripsit: Patrum sobolem in terram repromissionis induxit. Prophetas spiritu instruxit, & per hos omnes filium suum Christum repromisit, & quando daturum se sponponderat, misit. Per quem nobis in notitiam venire voluit: & in nos indulgentiæ suæ sinus largos profudit, egenis & abjectis locupletem spiritum conferendo. Et
quia

Gen. iii.

Gen. ix.

Gen. vi.

Gen. xvii.

Gen. xxii.
xxix. &
xxx.Exod. iii.
xii. & xx.Jof. iii. &
seq.

I Pet. i.

quia ultrò & largus & bonus est : Ne totus hic orbis averfus gratiæ ejus fluminibus arefceret, Apostolos institutores generis nostri in totum orbem mitti per filium suum voluit : Ut conditio generis humani agnosceret institutorem : & si sequi maluisset, haberet quem pro Deo in suis jam postulationibus, patrem diceret. Cujus providentia non tantummodò singillatim per homines cucurrit aut currit, sed etiam per ipsas urbes & civitates ; quarum exitus Prophetarum vocibus cecinit, immò etiam per ipsum totum orbem. Cujus propter incredulitatem exitus, plagas, deminutiones poenàsque descripsit : Et ne quis non etiam ad minima quæque Dei putaret istam infatigabilem providentiam pervenire, Ex duobus, inquit Dominus, passeribus unus non cadet sine patris voluntate, sed & capilli capitis vestri omnes numerati sunt. Cujus etiam cura & providentia Israelitarum non sivit nec vestes consumi, nec vilissima in pedibus calceamenta deteri, sed nec ipsorum postremum adolescentium captiva sarabara comburi, nec immeritò : Nam si hic omnia complexus est omnia continens, omnia autem & totum ex singulis constant, pertinet consequenter ejus ad usque singula quæque cura, cujus ad totum quicquid est, pervenit providentia. Hinc est quòd & desuper Cherubim sedet, id est, præest super operum suorum varietatem ; subjectis throno ejus animalibus præ ceteris principatum tenentibus ; cuncta desuper crystallo contegente, id est, cœlo omnia operiente. Quod in firmamentum de aquarum fluente materia fuerat Deo jubente solidatum, ut glacies robusta aquarum terram pridem contegentium dividens medietatem, dorso

Marc. xvi.

Matth. vi.

Isa. xiii.
xv. xvii.
xviii. xix.xxi. xxii.
xxiii. xxiv.xxviii.
xxix. &
xxx.

Matt. x.

Deut. xxix.

Dan. iii.

Psal. xcvi.

Apoc. iv.

Gen. i.

Ezek. x.

quodam pondera aquæ superioris corroboratis de gelu viribus sustineret. Nam & rotæ subjacent, tempora scilicet, quibus omnia semper mundi membra volvuntur, talibus pedibus adjectis, quibus non in perpetuum stant ista, sed transeunt. Sed & per omnes ortus stellata sunt oculis. Dei enim opera pervigili obtutu contemplanda sunt, in quorum sinu carbonum medius est ignis, sive quoniam ad igneum diem judicii mundus iste festinat: sive quoniam omnia opera Dei ignea, nec sunt tenebrosa, sed vi-

2 Pet. iii.

gent: sive etiam ne, quia ex terrenis ista fuerant orta principiis, naturaliter de originis suæ rigore torperent, addita est omnibus interioris spiritus calida natura, quæ frigidis concreta corporibus ad usuram vitæ æqualia omnibus libramenta monstraret. Hic est igitur currus se-

Psal. lxxvii.

cundum David Dei. Currus enim, inquit, Dei decies millies multiplicatus, id est innumerus, infinitus, immensus. Sub jugo enim naturalis legis omnibus datæ, alia quasi frenis revocata retrahuntur, alia quasi effusis habenis excitata impelluntur. Mundum enim istum, currum Dei, cum omnibus & ipsi angeli ducunt & astra, quorum varios licet meatus, certis tamen legibus vinctos inspicimus ad metas definiti sibi temporis ducere: Ut meritò nobis quoque cum Apostolo, & artificem & opera mirantibus exclamare jam libeat: O altitudo divitiarum sapientiæ & scientiæ Dei, quàm inscrutabilia judicia ejus, & investigabiles viæ ejus, & reliqua.

Rom. ii.

CAP. IX.

Eadem regula veritatis docet nos, credere post patrem etiam in filium Dei Christum Jesum Dominum Deum nostrum, sed Dei filium, hujus
Dei

Dei qui & unus & solus est, conditor scilicet rerum omnium, ut jam & superius expressum est. Hunc enim Jesum Christum iterum dicam hujus Dei filium, & in veteri Testamento legimus esse repromissum, & in novo Testamento animadvertimus exhibitum, omnium sacramentorum umbras & figuras de præsentia corporatæ veritatis implentem. Hunc enim Abrahamæ filium, hunc David, hunc non minus & vetera prædicta & Evangelia testantur. Hunc ipsa Genesis, quum dicit, Tibi dabo & semini tuo. Hunc, quando luctatum ostendit hominem cum Jacob. Hunc, quando dicit, Non deficiet princeps de Juda, neque dux de femoribus ejus, donec veniat is cui repromissum est, & ipse erit expectatio gentium. Hunc Moyfes, quum dicit, Provide alium quem mittas. Hunc idem, quando testatur, Propheten vobis, dicendo, suscitabit Deus ex fratribus vestris: Eum quasi me audite. Hunc, quando dicit, Videbitis vitam vestram pendentem nocte ac die, & non credetis ei. Hunc Esaias, Prodiat virga de radice Jesse, & flos de radice ascendet. Hunc eundem, quando dicit, Ecce virgo concipiet & pariet filium. Hunc, quando sanitates ab eo futuras collocat, dicens, Tunc aperientur oculi cæcorum, & aures surdorum audient, tunc saliet claudus ut cervus, & diserta erit lingua mutorum. Hunc, quando patientiæ virtutes expromit, dicens, Non audietur in plateis vox ejus, arundinem quassatam non conteret, & linum fumigans non extinguet. Hunc, quando ejus Evangelia descripsit, Et disponam vobis testamentum æternum sancta David fidelia. Hunc, quando gentes in ipsum credituras prophætatur, Ecce posui eum in principem

Gen. xxii.

& Mat. i.

Isa. ix. &

Luc. i.

Gen. xv.

& xvii.

Gen. xxxii.

Gen. xlix.

Exod. iv.

Deut. xviii.

Deut.

xxviii.

Isa. xi.

Isa. vii.

Isa. xxxv.

Isa. xlii.

Isa. lv.

Idem.

- Isa. liii. pem & præcipientem gentibus. Gentes quæ te non noverunt, invocabunt te, & populi qui te nesciunt, ad te confugient. Hunc eundem, quando ad passionem ejus exclamat dicens, Sicut ovis ad occisionem ductus est, & sicut agnus coram tondente se sine voce, sic non aperuit os suum in humilitate. Hunc, quando flagrorum ejus ictus plagasque descripsit, Livore ejus nos sanati sumus: Aut humilitatem, Et vidimus eum, & non erat ei species, neque honor, homo in plaga & sciens ferre infirmitatem.
- Ibidem. Aut quod populus non erat crediturus, Tota die expandi manus meas ad populum non credentem. Aut quod resurrecturus à mortuis, Et
- Isa. ii. erit in illa die radix Jesse, & qui surget imperare gentibus; in eum gentes sperabunt, & erit requies ejus honor. Aut cum tempus resurrectionis, Quasi diluculo paratum inveniemus eum.
- Osee vi. Aut quod sessurus ad dexteram patris, Dixit Dominus Domino meo, sede ad dexteram meam, donec ponam inimicos tuos scabellum pedum tuorum. Aut quum possessor omnium collocatur, Postula à me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ. Aut quod judex omnium ostenditur, Deus judicium tuum regi da, & justitiam tuam filio regis. Nec hoc in loco plura persequar, quæ adnuntiata de Christo omnibus hæreticis, sed & ipsis veritatem tenentibus magis nota sunt.
- Psal. cix. Psal. ii. Psal. lxxi.

CAP. X.

Sed illud admoneo, non alterum in Evangelio Christum expectandum fuisse, quàm hunc à creatore veteris Testamenti litteris antè promissum, maximè quum & quæ de ipso prædicta sunt impleta sint, & quæ impleta sunt, antè prædicta sint. Ut meritò hæreticorum istorum Testamenti veteris auctoritatem respicientium nescio cui

cui commentitio & ex fabulis anilibus ficto Christo atque fucato possim verè & constanter dicere: Quis es? unde es? à quo missus es? quare nunc venire voluisti? quare talis? vel quâ venire potuisti? vel quare non ad tuos abisti? nisi quòd probasti tuos non habere, dum ad alienos venis. Quid tibi cum mundo creatoris? quid tibi cum homine conditoris? quid tibi cum figmento corporis, cui eripis spem resurrectionis? quid ad alienum venis famulum? alienum sollicitare desideras filium? quid me à Domino eripere conaris? quid me in patrem blasphemare atque impium esse compellis? aut quid sum à te in resurrectione consecuturus, qui me ipsum non recipio, dum corpus amitto? Si salvare vis, fecisses hominem cui salutem dares. Si à delicto eripere cupis, antè mihi ne delinquerem contulisses. Quod autem tecum suffragium circumfers Legis? Quod habes testimonium Propheticæ vocis? aut quid mihi possum de te solidum repromittere, quum te videam in phantasmate, & non in soliditate venisse? Quid ergo tibi cum figura corporis, si corpus odisti? immò revinceris corporis quod odisti, circumferre substantiam, cujus suscipere voluisti etiam figuram. Odisse enim debueras corporis imitationem, si oderas veritatem. Quoniam si alter es, aliter venire debueras, ne dicereris filius creatoris, si vel imaginem habuisses carnis & corporis. Certè si oderas nativitatem, quia creatoris oderas nuptiarum conjunctionem, recusare debueras etiam imitationem hominis, qui per nuptias nascitur creatoris. Neque igitur eum hæreticorum agnoscimus Christum, qui in imagine (ut dicitur) fuit; & non in veritate; nihil verum eorum quæ gessit,

Luc. ii.
Matth.
xxvii.
Joan. i.
Pfal. xxi.
Joan. xix.

Matth.
xxviii.

Joan. xx.

1 Cor. xv.

Ibid.

gessit, fecerit, si ipse phantasma & non veritas fuit; neque eum qui nihil in se nostri corporis gessit, dum ex Maria nihil accepit, ne non nobis venerit, dum non in nostra substantia visus apparuit. Neque illum qui ætheream sive sydeream, ut alii voluerunt hæretici, voluit carnem, ne nullam in illo nostro intelligamus salutem, si non etiam nostri corporis cognoscamus soliditatem; nec ullum omnino alterum, qui quodvis aliud ex figmento hæreticorum gesserit corpus fabularum. Omnes enim istos & nativitas Domini, & mors ipsa confutat. Nam & verbum (inquit Joannes) caro factum est, & habitavit in nobis. Ut merito corpus nostrum in illo fuerit, quoniam quidem nostram carnem sermo suscepit. Et sanguis idcirco de manibus ac pedibus, atque ipso latere demanavit, ut nostri consors corporis probaretur, dum occasus nostri legibus moritur. Qui dum in eadem substantia corporis in qua moritur, resuscitatus, ipsius corporis vulneribus comprobatur, etiam resurrectionis nostræ leges in sua carne monstravit, qui corpus quod ex nobis habuit, in sua resurrectione restituit. Lex enim resurrectionis ponitur, dum Christus ad exemplum ceterorum in substantia corporis suscitatur. Quoniam cum raro & sanguis non obtinere regnum Dei scribitur, non carnis substantia damnata est, quæ divinis manibus ne periret, extracta est, sed sola carnis culpa merito reprehensa est, quæ voluntaria hominis temeritate contra legis divinæ jura grassata est. Quia in baptismo & in mortis dissolutione sublata caro ad salutem revertitur: dum ad statum innocentiae deposita criminis mortalitate revocatur.

Verum

Verum ne ex hoc quod Dominum nostrum Jesum Christum Dei creatoris filium in substantia veri corporis exhibitum adserimus, aliis hæreticis hoc in loco hominem tantum & solum defendentibus, atque ideò hominem illum nudum & solitarium probare cupientibus, aut manus dedisse, aut loquendi materiam commodasse videamur: non sic de substantia corporis ipsius exprimimus, ut solum tantum hominem illum esse dicamus: sed ut divinitate sermonis in ipsa concretionem permixta, etiam Deum illum secundum scripturas esse teneamus. Est enim periculum grande, salvatorem generis humani, totius Dominum & principem mundi; cui à suo patre omnia tradita sunt, & cuncta concessa; per quem instituta sunt universa, creata sunt tota, digesta sunt cuncta, ævorum omnium & temporum regem, angelorum omnium principem, ante quem nihil præter patrem, hominem tantummodo dicere, & auctoritatem illi divinam in his abnegare. Hæc enim contumelia hæreticorum ad ipsum quoque Deum patrem redundabit si Deus pater filium Deum generare non potuit. Sed enim veritati cæcitas hæreticorum nulla præscribet. Nec quoniam in Christo aliquid tenent, aliquid non tenent, alterum vident, alterum non vident, eripietur nobis illud quod non vident, per illud quod vident. Quasi hominis enim in illo fragilitates considerant, quasi Dei virtutes non computant, infirmitates carnis recolunt, potestates divinitatis excludunt. Quando si probatio hæc ex infirmitatibus Christi illuc proficit, ut homo ex infirmitatibus comprobetur, probatio divinitatis in illo collecta ex virtutibus illuc proficiet, ut etiam Deus ex operibus adseratur. Si enim passi-

ones

Matth. xi.
Joan. i.

ones ostendunt in illo humanam fragilitatem, cur opera non adferant in illo divinam potestatem? ne si hoc non profecerit, ut Deus ex virtutibus adferatur, nec passiones proficiant, ut etiam homo ex ipsis esse monstretur. Quæcunque enim lex in alterutro fuerit posita, in altero invenietur esse suspecta. Periculum enim erit nec hominem illum ex passionibus ostendi, si non potuerit etiam Deus ex virtutibus adprobari. Non est ergo in unam partem inclinandum, & ab alia parte fugiendum, quoniam nec tenebit perfectam veritatem, quisquis aliquam veritatis excluderit portionem. Tam enim scriptura etiam Deum adnuntiat Christum, quàm etiam hominem ipsum adnuntiat Deum: tam hominem descripsit Jesum Christum, quàm etiam Deum quoque descripsit Christum Dominum. Quoniam nec Dei tantum illum filium esse proponit, sed & hominis, nec hominis tantum dicit, sed & Dei referre consuevit: Ut dum ex utroque est, utrumque sit, ne si alterum tantum sit, alterum esse non possit. Ut enim præscripsit ipsa natura hominem credendum esse qui ex homine sit, ita eadem natura præscribit & Deum credendum esse qui ex Deo sit: Ne si non & Deus fuerit, cum ex Deo sit, jam nec homo sit, licet ex homine fuerit, & in alterutro utrumque periclitetur, dum alterum altero fidem perdidisse convincitur. Qui legunt ergo hominis filium hominem Christum Jesum, legant hunc eundem & Deum & Dei filium nuncupatum. Nam quomodo est quâ homo, ex Abraham, sic est etiam quâ Deus, ante ipsum Abraham. Et quomodo, quâ homo, filius David, ita Dominus David quâ Deus nuncupatus est. Et quomodo quâ homo, sub lege factus

Matth. i.

Joan. viii.

Matth. ix.

Matth.
xxii.

Gal. iv.

factus est, ita quâ Deus, Sabbati Dominus expressus est. Et quomodo quâ homo sententiam patitur, sic omne, quâ Deus, de vivis & mortuis iudicium habere reperitur. Et quomodo post mundum quâ homo nascitur, sic ante mundum quâ Deus, fuisse perhibetur. Et quomodo ex femine David quâ homo genitus est, sic ita per ipsum quâ Deum mundus dicitur institutus. Et quomodo quâ homo post multos, sic quâ Deus ante omnes. Et quomodo ceteris quâ homo inferior, sic omnibus quâ Deus major. Et quomodo in cœlum quâ homo ascendit, sic inde quâ Deus ante descendit. Et quomodo ad patrem quâ homo vadit, sic obediens patri quâ filius inde descensurus est. Ita si mediocritates in illo adprobant humanam fragilitatem, majestates in illo adfirmant divinam potestatem. Periculum est enim, cùm utrumque legis, non utrumque, sed alterum credidisse. Ex quo quoniam utrumque in Christo legitur, utrumque credatur: Ut fides ita demum vera sit; si & perfecta fuerit. Nam si ex duobus altero in fide cessante, unum & quidem id quod est minus, ad credendum fuerit assumptum, perturbata regula veritatis, temeritas ista non salutem contulerit, sed in vicem salutis, de jactura fidei periculum mortis grande conflaverit.

Luc. vi.

Matth.
xxvii.

Joan. v.

Luc. ii.

Joan. 17.

Rom. i.

Joan. i.

Marc. xvi.

Joan. iii.

Joan. xiv.

Act. i.

CAP. XII

Osee i.

Cur ergo dubitemus dicere, quod scriptura non dubitat exprimere? cur hæsitabit fidei veritas, in quo scripturæ nunquam hæsitavit auctoritas? Ecce enim Osee Prophetes ait ex persona patris: Jam non salvabo eos in arcu, neq; in equis, neque in equitibus, sed salvabo eos in Domino Deo ipsorum. Si Deus servare se dicit in Deo, non autem salvat nisi in Christo Deus:

Deus : Cur ergo homo dubitet Christum Deum dicere, quem Deum à patre animadvertit positum per scripturas esse ? immò si non salvet nisi in Deo pater Deus, salvari non poterit à Deo patre quisquam, nisi confessus fuerit Christum Deum, in quo se & per quem se promittit pater salutem daturum : Ut meritò quisquis illum agnoscit esse Deum, salutem inveniat in Deo Christo : quisquis non recognoscit esse Deum, salutem perdiderit, quam alibi nisi in Christo Deo invenire non poterit. Quomodo enim Esaias, Ecce virgo concipiet, & pariet filium, & vocabitis nomen ejus Emmanuel : Quod interpretatum est nobiscum Deus : Sic Christus ipse dicit. Ecce ego vobiscum sum usque ad consummationem seculi : est ergo nobiscum Deus, immò multò magis etiam in nobis est. Nobiscum est Christus, est ergo cujus nomen est, nobiscum Deus, quia & nobiscum est. Aut nunquid non est nobiscum ? quomodo ergo dicit se nobiscum esse ? est ergo nobiscum. Sed quoniam nobiscum est, Emmanuel, id est, nobiscum Deus dictus est. Deus ergo quia nobiscum est, nobiscum Deus dictus est.

Idem Prophetes : Convalescite manus dissolutæ, & genua debilia consolamini, pusillanimes sensu convalescite, nolite timere, Ecce Deus noster judicium retribuet, ipse veniet & salvabit nos : Tunc aperientur oculi cæcorum, & aures surdorum audient : Tunc saliet claudus sicut cervus, & disertus erit lingua mutorum. Si in adventu Dei dicit Prophetes hæc futura signa quæ facta sunt, aut Dei filium agnoscant Christum ; in cujus adventu & à quo hæc sanitatum signa facta sunt, aut divinitatis Christi veritate superati,

superati, in alteram hæresim ruentes, Christum dum filium Dei & Deum confiteri nolunt, patrem illum esse confitebuntur. Vocibus enim Prophetarum inclusi, jam Christum Deum negare non possunt. Quid ergo respondent, cum in adventu Dei hæc signa futura dicuntur quæ in adventu Christi gesta sunt, Christum qualiter accipiunt Deum, (Deum enim jam negare non possunt,) quâ patrem? aut quâ filium? Si quâ filium, cur Dei filium Deum negant? Si quâ patrem, cur eos non sequuntur qui ejusmodi blasphemias tenere videntur? Nisi quoniam nobis in hoc adversus illos de veritate certamine hoc interim sufficit, ut quocunque genere convicti Christum confiteantur & Deum, quem etiam Deum negare voluerunt. Per Abacuc Abacuc. iii. Prophetam ait: Deus ab Africo veniet, & sanctus de monte opaco & condenso. Quem volunt isti ab Africo venire? si venisse aiunt omnipotentem Deum patrem, ergo de loco Deus pater venit, ex quo etiam loco cluditur, & intra sedis alicujus angustias continetur, & jam per istos, ut diximus, Sabelliana hæresis sacrilega corporatur. Siquidem Christus non filius, sed pater creditur, & novo more dum ab istis districtè homo nudus adoratur, per eos rursum Christus pater Deus omnipotens comprobatur. At si in Bethleem, cujus Luc. ii. metaturæ regio ad meridianam respicit plagam cœli, Christus nascitur, qui per scripturas & Deus dicitur: meritò Deus hic ab Africo venire describitur, quia à Bethleem venturus esse prævidebatur. Eligant ergo ex duobus quid velint, hunc qui ab Africo venit, filium esse an patrem: Deus enim dicitur ab Africo

venturus. Si filium, quid dubitant Christum & Deum dicere? Deum enim scriptura dicit esse venturum. Si patrem, quid dubitant cum Sabellii temeritate misceri, qui Christum patrem dicit? Nisi quoniam sive illum patrem, sive filium dixerint, ab hæresi sua inviti licet desciscant necesse est, qui Christum hominem tantummodò solent dicere, dum illum rebus ipsis coacti Deum incipiunt promerere, sive dum illum patrem, sive dum illum filium voluerint nuncupare.

CAP. XIII

Joan. i.

Ac sic & Joannes nativitatem Christi describens, Verbum inquit, caro factum est, & habitavit in nobis, & vidimus claritatem ejus, claritatem tanquam unigeniti à patre, plenus gratia & veritate. Nam & vocatur nomen ejus verbum

Psal. xliiii.

Dei, nec immeritò. Eructavit, inquit, cor meum verbum bonum, quod verbum regis nomine consequenter appellat inferendo, Dico

Joan. i.

ego opera mea regi. Per ipsum enim omnia facta sunt opera, & sine ipso factum est nihil.

Coloss. i.

Sive enim, inquit Apostolus, throni, sive dominationes, sive virtutes, sive potestates, visibilia & invisibilia, omnia per ipsum constant.

Joan. i.

Verbum autem hoc illud est, quod in sua venit, & sui eum non receperunt. Mundus enim per ipsum factus est, & mundus eum non cognovit. Verbum autem hoc erat in principio apud Deum, & Deus erat verbum. Quis

Ibidem.

igitur dubitet, cum in extrema parte dicitur, verbum caro factum est, & habitavit in nobis, Christum cujus est nativitas, & quia caro factus est, esse hominem, & quia verbum Dei, Deum incunctanter edicere esse: Præsertim cum animadvertat scripturam Evangelicam,

cam utranque istam substantiam in unam
 nativitatis Christi fœderasse concordiam? Hic
 est enim qui sicut sponsus egreditur de tha-
 lamo suo, exultavit ut gigas ad currendam
 viam, à summo cœlo egressio ejus, & usque
 ad summam regressio ejus. Quoniam usque ad
 summum, nec quisquam in cœlum ascendit,
 nisi qui de cœlo descendit, filius hominis
 qui est in cœlis. Repetens hoc ipsum dicit:
 Pater clarifica me eo honore, quo fui apud
 te antequàm mundus esset. Ac si de cœlo de-
 scendit verbum hoc tanquam sponsus ad carnem,
 ut per carnis adsumptionem filius hominis
 illuc posset ascendere, unde Dei filius ver-
 bum descenderat: Meritò dum per connexio-
 nem mutuam & caro verbum Dei gerit,
 & filius Dei fragilitatem carnis adsumit, cum
 sponsa carne conscendens, illuc unde sine
 carne descenderat, recipit jam claritatem illam,
 quam dum antè mundi institutionem habuisse
 ostenditur, Deus manifestissimè comprobatur.
 Et nihilominus dum mundus ipse post illum in-
 stitutus refertur, per ipsum creatus esse
 reperitur, quo ipso divinitatis in ipso per
 quem factus est mundus, & claritas & aucto-
 ritas comprobetur. Quòd si, cùm nullius sit nisi
 Dei, cordis nosse secreta, Christus secreta con-
 spicit cordis: Quòd si, cùm nullius sit nisi
 Dei, peccata demittere, idem Christus pecca-
 ta dimittit: Quòd si, cùm nullius sit hominis
 de cœlo venire, de cœlo veniendo descendit:
 Quòd si, cùm nullius hominis hæc vox esse possit,
 Ego & pater unum sumus, hanc vocem de
 conscientia divinitatis Christus solus edicit:
 Quòd si postremò, omnibus divinitatis Christi

Psal. xviii.

Joan. iii.

Joan. xvii.

Psal. xviii.

Joan. iii.

Joan. i.

Psal. vii.

Matth. ix.

Marc. ii.

Joan. iii.

Joan. x.

Joan. xx. probationibus & rebus instructus Apostolus
 Thomas, respondens Christo, Dominus meus
 & Deus meus dicit: Quòd si & Apostolus
 Rom. ix. Paulus, Quorum, inquit, patres, & ex quibus
 Christus secundum carnem, qui est super omnia
 Deus benedictus in secula, in suis litteris scribit:
 Gal. i. Quòd si, idem se Apostolum non ab homini-
 bus, aut per hominem, sed per Jesum Chri-
 stum, constitutum esse depromit: Quòd si, i-
 dem Evangelium non se ab hominibus didicisse,
 aut per hominem, sed per Jesum Christum ac-
 cepisse contendit, meritò Deus est Christus. I-
 taque hoc in loco ex duobus alterum constare
 Joan. i. debebit. Cùm enim manifestum sit omnia esse
 facta per Christum: Aut ante omnia est, quo-
 niam omnia per ipsum, & meritò & Deus est:
 Aut quia homo est, post omnia est, & meritò
 per ipsum nihil factum est. Sed nihil per ipsum
 factum esse non possumus dicere, cùm animad-
 vertamus omnia per ipsum facta esse, scriptum:
 Non ergo post omnia est, id est non homo tan-
 tum est, qui post omnia est, sed & Deus, quoni-
 am Deus ante omnia est. Ante omnia est enim,
 Coloss. i. quia per ipsum omnia, ne si homo tantum, nihil
 per ipsum: Aut si omnia per ipsum, non homo
 tantum: quoniam si homo tantum, non omnia
 per ipsum, immò nihil per ipsum. Quid er-
 go respondent, nihil per ipsum, ut homo sit tan-
 tum? quomodo ergo omnia per ipsum? ergo
 non homo tantummodo est, sed & Deus. Siqui-
 dem omnia sunt per ipsum: ut meritò intellige-
 re debeamus nec hominem esse Christum tan-
 tummodò, qui est post omnia, sed & Deum,
 cùm per ipsum facta sint omnia. Quomodo
 enim aut hominem tantummodò dicas, cùm
 illum

illum etiam in carne conspicias, nisi quoniam si utrumque animadvertitur, utrumque merito credatur.

Et tamen adhuc dubitat hæreticus Christum dicere esse Deum, quem Deum tot & rebus animadvertit & vocibus adprobatum. Si homo tantummodo Christus; quomodo veniens in hunc mundum in sua venit, cum homo nullum fecerit mundum? Si homo tantummodo Christus; quomodo mundus per ipsum factus esse referatur, cum non per hominem mundus, sed post mundum homo institutus referatur? Si homo tantummodo Christus; quomodo non ex semine tantum David Christus; sed verbum caro factum est, & habitavit in nobis? Nam etsi protoplastus non ex semine, sed tamen protoplastus non est ex verbi & carnis conjunctione concretus. Non est enim verbum caro factum, & habitavit in nobis. Si homo tantummodo Christus; quomodo qui de cælo venit, quæ vidit & audit testificatur, cum constet hominem de cælo, quia ibi nasci non possit, venire non posse? Si homo tantummodo Christus; quomodo visibilia & invisibilia, throni, virtutes & dominationes per ipsum, & in ipso creata esse referuntur, cum virtutes cælestes per hominem fieri non potuerint, quæ ante hominem ipsum esse debuerint. Si homo tantummodo Christus; quomodo adest ubique invocatus, cum hæc hominis natura non sit, sed Dei, ut adesse omni loco possit? Si homo tantummodo Christus; cur homo in orationibus mediator invocatur, cum invocatio hominis ad præstandam salutem inefficax iudicetur? Si homo tantummodo Christus; cur

CAP. XIV

Joan. i.

Ibidem:

Matth. i.

Joan. i.

Joan. iii.

Coloss. i.

Rom. x.

1 Tim. ii.

- Isa. xi. spes in illum ponitur, cum spes in homine maledicta referatur? Si homo tantummodo Christus; cur non licet Christum sine exitio animæ negari, cum in hominem commissum delictum referatur posse dimitti? Si homo tantummodo
- Matth. x. Christus; quomodo Joannes Baptista testatur, & dicit, qui post me venit, antè me factus est, quia prior me fuit? cum si homo tantummodo Christus, post Joannem natus, ante Joannem esse non possit, nisi quoniam illum quâ Deus est, antè præcessit. Si homo tantummodo Christus;
- Joan. i. quomodo quæ pater facit, & filius facit similiter, quam homo coelestibus operibus Dei similia opera facere non possit? Si homo tantummodo Christus; quomodo sicut pater in se vitam habet, ita dedit filio vitam habere in semetipso, cum exemplo patris Dei, homo in se vitam habere non possit, cum non in æternitate sit gloriosus, sed in materia mortalitatis effectus? Si
- Joan. v. homo tantummodo Christus; quomodo refert, Ego sum panis vitæ æternæ qui de cælo descendi: Cum neque panis vitæ homo esse possit ipse mortalis, nec de cælo descenderit nulla in cælo constituta materia fragilitatis? Si
- Ibidem. homo tantummodo Christus; quomodo dicit, quia patrem Deum nemo vidit unquam: Nisi qui est à Deo, hic vidit Deum; Quoniam si homo tantummodo Christus, Deum videre non potuit, quia Deum nemo hominum vidit: Si autem dum ex Deo est, Deum vidit, plus se quam hominem, dum Deum vidit, intelligi voluit. Si homo tantummodo Christus;
- Ibidem. cur dicit, Quid si videritis filium hominis ascendentem illuc ubi antè erat? Ascendit autem in cælum: ibi ergo fuit, dum illuc redit ubi prius fuit.

Ex quo manus ponere, figuram & formam futuram passionis ostendens. Nemo igitur Christum sicut angelum non dubitat dicere; ita etiam Deum hæsitet pronunciare, cum hunc eundem & puerorum horum benedictionem per sacramentum passionis digestum in figura manuum, & Deum & angelum intelligat invocatum fuisse. Ac si aliquis hæreticus pertinaciter obluetans adversus veritatem, voluerit in his omnibus exemplis propriè angelum aut intelligere, aut intelligendum esse contenderit, in hoc quoque viribus veritatis frangatur necesse est. Nam si omnibus cœlestibus, terrenis & infernis Christo subditis, etiam ipsi angeli cum omnibus ceteris quæcunque subiecta sunt Christo, dicuntur Dii; jure & Deus Christus. Et si quivis angelus subditus Christo Deus potest dici, & hoc si dicitur, & sine blasphemia proferetur, multò magis utique & hoc ipsi Dei filio Christo competere potest, ut Deus pronuncietur. Si enim qui subiectus Christo angelus, Deus promitur, multò magis & constantius Christus, cui sunt omnes angeli subiecti, Deus esse dicetur. Nec enim naturæ congruit, ut quæ minoribus concessa sunt, majoribus denegentur. Ita si angelus Christo minor est, angelus autem Deus dicitur, magis consequenter Christus Deus esse dicitur; qui non uno, sed omnibus angelis, & major & melior invenitur. Ac si stetit Deus in synagoga Deorum, in medio autem Deus Deos discernit, in synagoga autem aliquotiens Christus stetit, Christus ergo in synagoga Deus stetit, dijudicans scilicet Deos, quibus dicit: Usquequò personas hominum accipitis: Accusans scilicet consequenter homines synago-

CAP. XV.

Gen. xlviii

ms. B. I.

Phil. ii.

Psal. lxxxii.

Heb. ii.

Heb. i.

Psal. lxxxii.

Ibidem.

gæ, non exercentes iusta iudicia. Porro si illi qui reprehenduntur atque culpantur, propter aliquam tamen causam hoc nomen adipisci sine blasphemia videntur ut Dii nuncupentur: multò magis utique hic Deus habebitur, qui non tantum Deus Deorum fuisse dicitur, sed etiam Deos discernens & dijudicans ex eadem lectionis auctoritate aperitur. Ac si illi; qui tanquam unus de principibus cadunt, Dii tamen nuncupantur, multò magis Deus esse dicetur, qui non tantum tanquam unus ex principibus non cadit, sed ipsum quoque malitiæ & auctorem & principem vincit. Quæ autem malum ratio est, ut cum legant hoc etiam Moyse nomen datum, dum dicitur: Deum te posui Pharaoni: Christo negetur, qui non Pharaoni Deus, sed universæ creaturæ & Dominus & Deus constitutus esse reperitur. Et in illo quidem hoc nomen temperatè datum, in hoc profusè: in illo ad mensuram, in hoc supra omnem omninò mensuram. Non enim ad mensuram, inquit, dat filio pater: Pater enim, inquit, diligit filium. In illo ad tempus, in hoc sine tempore. Divini enim nominis potestatem & super omnia & in omne tempus accepit. Quòd si qui unius hominis accepit potestatem in hac exiguitate hujus datæ potestatis, nomen tamen istud Dei incunctanter consequitur, quantò magis qui in ipsum quoque Moysen habet potestatem, nominis istius auctoritatem consecutus esse credetur?

CAP. XVI. Et poteram quidem omnium scripturarum cœlestium eventilare tractatus, & ingentem circa istam speciem Christi divinitatis, ut ita dixerim, sylvam commovere: nisi quoniam non tam mi-

hi contra hanc hæresim propositum est dicere, quàm breviter circa personam Christi, regulam veritatis apperire. Quamvis tamen ad alia festinem, illud non arbitror, prætermittendum, quod in Evangelio Dominus ad significantiam suæ majestatis expressit dicendo: Solvite templum hoc, & ego in triduo suscitabo illud. Aut quando alio in loco & alia parte pronuntiat: Potestatem habeo animam meam ponendi, & rursus recipere eam: hoc enim mandatum accepi à patre. Quis est enim qui dicit, animam suam se posse ponere, aut animam suam posse se rursus recuperare: quia hoc mandatum acceperit à patre? Aut quis dicit, destructum corporis sui templum resuscitare rursus & reædificare se posse; nisi quoniam sermo ille, qui ex patre, qui apud patrem per quem facta sunt omnia, & sine quo factum est nihil; imitator paternorum operum atque virtutum; imago invisibilis Dei; qui descendit de cælo, qui quæ vidit & audivit testificatus est, qui non venit ut faceret suam voluntatem, sed potius ut faciat patris voluntatem, à quo missus ad hoc ipsum fuerat, ut magni consilii angelus factus arcanorum cœlestium nobis jura referaret; quique verbum caro factus habitavit in nobis, ex nobis hic Christus non homo tantum, quia hominis filius: sed etiam Deus, quia Dei filius comprobatur. Quòd si & primogenitus omnis creaturæ ab Apostolo dictus sit Christus, quomodo omnis creaturæ primogenitus esse potuit, nisi quoniam secundum divinitatem ante omnem creaturam ex patre Deo sermo processit? Quod nisi ita hæretici acceperint, Christum hominem primogenitum omnis creaturæ monstrare cogentur, quod facere non poterunt.

Joan. ii.

Ibid. x.

Joan. i.

Coloss i.

Joan. v.

Joan. iii.

Joan. vi.

Isa. ix.

Joan. i.

Coloss i.

runt. Aut igitur ante omnem est creaturam, ut
 primogenitus sit omni creaturæ, & non homo est
 tantum, quia homo post omnem creaturam est.
 Aut homo tantum est, & est post omnem crea-
 turam: Et quomodo primogenitus est omnis
 creaturæ, nisi quoniam dum verbum illud quod
 est ante omnem creaturam, & ideò primogeni-
 tus omnis creaturæ, caro fit, & habitat in nobis,
 hoc est, adsumit hunc hominem qui est post
 omnem creaturam, & sic cum illo & in illo ha-
 bitat in nobis, ut neque homo Christo subtra-
 hatur, neque divinitas negetur. Nam si tantum-
 modo ante omnem creaturam est, homo in illo
 subtractus est. Si autem tantummodò homo est,
 divinitas quæ ante omnem creaturam est, in-
 tercepta est: utrumque ergo in Christo confee-
 deratum est, & utrumque conjunctum est, & utrum-
 que connexum est. Et meritò dum est in illo al-
 iquid quod superat creaturam, pignorata in illo
 divinitatis & humilitatis videtur esse concordia.
 Propter quam causam, qui mediator Dei & ho-
 minum effectus exprimitur, in se Deum & homi-
 nem sociasse reperitur. Ac si idem Apostolus de
 Christo refert, ut exutus carnem potestates de-
 honestavit, palàm triumphatis illis in semetipso:
 non utiq; otiosè exutum carne proposuit, nisi
 quoniam & resurrectionem rursus indutum vo-
 luit intelligi. Quis est ergo iste exutus & rursus
 indutus? requirant hæretici. Nos enim sermonem
 Dei scimus indutum carnis substantium, eundem-
 que rursus exutum eadem corporis materia,
 quam rursus in resurrectione suscepit, & quasi in-
 dumentum resumpsit. Sed enim neque exutus, ne-
 que indutus hominem Christus fuisset, si homo
 tantum fuisset. Nemo enim unquam seipso aut
 spo-

spoliatur, aut induitur. Sit enim necesse est aliud, quicquid aliundè aut spoliatur aut induitur. Ex quo meritò sermo Dei fuit, qui exutus est carnem, & in resurrectione rursus indutus. Exutus autem, quoniam & in nativitate fuerat indutus: itaq; in Christo Deus est qui induitur, atq; etiam exutus sit oportet; propterea is qui induitur, pariter & exuatur necesse est. Induitur autem & exuitur homo quasi quadam contexti corporis tunica. Ac propterea consequenter sermo fuit, ut diximus, Dei, qui modò indutus modò exutus esse reperitur: hoc enim etiam in benedictionibus antè prædixit: Lavabit stolam suam in vino, & in sanguine uvæ amictum suum. Si stola in Christo caro est, & amictum ipsum corpus est, requiratur quisquis est ille cujus corpus amictum est, & stola caro. Nobis enim manifestum est carnem stolam & corpus amictum verbi fuisse, qui que sanguine, id est vino, lavit substantiam corporis & materiam carnis abluens, ex patre suscepti hominis passione. Ex quo siquidem lavatur, homo est: quia amictum quod lavatur, caro est. Qui autem lavat, verbum Dei est, qui ut lavaret amictum, amicti susceptor effectus est. Meritò ex ea substantia, quæ recepta est, ut lavaretur, homo exprimitur: sicut ex verbi auctoritate qui lavit, Deus esse monstretur.

Cur autem, licet ad aliam partem disputandi festinare videamur, illum prætereamus apud Apostolum locum? qui cùm in forma Dei esset, non rapinam arbitratus est æqualem se Deo esse, sed semetipsum exinanivit, formam servi accipiens, in similitudine hominum factus, & habitu inventus ut homo, humiliavit se obediens factus usque ad mortem, mortem autem crucis: propterea & Deus illum superexaltavit, & dedit illi

Ibid.

i. cor.

v. ino.

i. cor.

Gen.

xlix.

Ibid.

C A P.
XVII.

Phil. ii.

Ibid.

Gen. i.

Joan. v.

Coloss. i.

Phil. ii.

Math.
xxviii. &
Joan. xx.

illi nomen quod est super omne nomen, ut in nomine Jesu omne genu flectatur, cœlestium, terrestrium & infernorum, & omnis lingua confiteatur, quoniam Dominus Jesus in gloria est Dei patris. Qui cùm in forma Dei esset, inquit. Si homo tantummodò Christus in imagine Dei, non in forma Dei relatus fuisset. Hominem enim scimus ad imaginem, non ad formam Dei factum. Quis ergo est iste, qui in forma Dei, ut diximus, factus est? angelus? sed nec in angelis formam Dei legimus, nisi quoniam hic præcipuus atque generosus præ omnibus Dei filius verbum Dei; imitator omnium paternorum operum, dum & ipse operatur sicut & pater ejus, forma (ut expressimus) est Dei patris. Et meritò in forma pronuntiatus est Dei; dum & ipse super omnia, & omnis creaturæ divinam obtinens potestatem, & Deus est exemplo patris: hoc ipsum tamen à patre proprio consecutus, ut omnium & Deus esset, & Dominus esset, & Deus ad formam Dei patris ex ipso genitus atque pro-latus. Hic ergo quamvis esset in forma Dei, non est rapinam arbitratus æqualem se Deo esse. Quamvis enim se ex Deo patre Deum esse meminisset, nunquam se Deo patri aut comparavit aut contulit, memor se esse ex suo patre, & hoc ipsum quod est, habere se quia pater dedisset. Inde denique & ante carnis assumptionem, sed & post assumptionem corporis, post ipsam præterea resurrectionem, omnem patri in omnibus rebus obedientiam præstitit pariter ac præstat. Ex quo probatur, nunquam arbitratum illum esse rapinam quandam divinitatem, ut æquaret se patri Deo: quinimmò contrà, omni ipsius imperio & voluntati obediens atque subjectus etiam

etiam ut formam servi fusciperet contentus fuit, hoc est hominem illum fieri & substantiam carnis & corporis, quam ex paternorum & secundum hominem delictorum servitute venientem nascendo suscepit. Quo tempore se etiam exinanivit, dum humanam conditionis fragilitatem suscipere non recusavit. Quoniam si homo tantummodò natus fuisset, per hoc exinanitus non esset: homo enim nascens augetur, non exinanitur. Nam dum incipit esse quod cum non esset, habere non potuit, ut diximus, non exinanitur, sed potius augetur atque ditatur. Ac si Christus exinanitur in eo quod nascitur, formam servi accipiendo, quomodo homo tantummodò est? de quo verius dictum fuisset locupletatum illum esse tunc quum nasceretur, non exinanitum, nisi quoniam auctoritas divini verbi ad suscipiendum hominem interim conquiescens, nec se suis viribus exercens, dejicit se ad tempus atque deponit, dum hominem fert quem suscepit. Exinanivit se, dum ad injurias contumeliásque descendit, dum audit infanda, experitur indigna: cujus tamen humilitatis adest statim egregius fructus. Accepit enim nomen quod est super omne nomen, quod utique non aliud intelligimus esse quàm nomen Dei. Nam quum Dei sit solius esse super omnia, consequens est, ut nomen illud sit super omnia, quod est ejus qui super omnia est Dei. Est ergo nomen illud quod super omne nomen est: quod nomen est ejus utique consequenter, qui quum in forma Dei fuisset, non rapinam arbitratus est æqualem se Deo esse. Neque enim si non & Deus esset Christus, omne se in nomine ejus genu flecteret, cœlestium, & terrestrium

Philip. ii.

Ibidem.
Coloss. i.Coloss. i.
Philip. ii.

Philip. ii.

um, & infernorum; nec visibilia aut invisibilia, aut rerum omnium omnis creatura homini esset subiecta sive substrata, quæ se ante hominem esse meminisset. Ex quo & dum in forma Dei esse Christus dicitur, & dum in nativitatem secundum carnem se exinanisse monstratur, & dum id accepisse nomen à patre quod sit super omne nomen exprimitur, & dum in nomine ejus omne genu cœlestium, terrenorum, & infernorum se flectere & curvare monstratur: & hoc ipsum in gloriam Dei patris succurrere asseritur, consequenter non ex illo tantum homo est, quia obediens patri factus est usque ad mortem, mortem autem crucis: sed ex his etiam rebus superioribus divinitatem Christi sonantibus, Dominus Christus Jesus & Deus, quod hæretici nolunt esse, monstratur.

C. A. P.
XVIII.

Hoc in loco licebit mihi argumenta etiam ex aliorum hæreticorum parte conquirere. Firmum est genus probationis, quod etiam ab adversario sumitur, ut veritas etiam ab ipsis inimicis veritatis probetur. Nam usqueadeò hunc manifestum est in scripturis esse Deum tradi, ut plerique hæreticorum divinitatis ipsius magnitudine & veritate commoti, ultra modum extendentes honores ejus, ausi sint non filium, sed ipsum Deum patrem promere vel putare. Quod etsi contra scripturarum veritatem est, tamen divinitatis Christi argumentum grande atque præcipuum est: qui usqueadeò Deus, sed quæ filius Dei natus ex Deo, ut plerique illum (ut diximus) hæretici ita Deum acceperint, ut non filium, sed patrem pronuntiandum putarent. Estimant ergo an hic sit Deus, cujus auctori-
tas

tas tantum movit quosdam, ut putarent illum (ut diximus superius) jam ipsum patrem Deum: effrenatius & effusius in Christo divinitatem confiteri, ad hoc illos manifesta Christi divinitate cogente, ut quem filium legerent, quia Deum animadverterent, patrem putarent. Alii quoque hæretici usqueadeò Christi manifestum amplexati sunt divinitatem, ut dixerint illum fuisse sine carne, & totum illi susceptum detraxerint hominem, ne decoquerent in illo divini nominis potestatem, si humanam illi sociaissent, ut arbitrabantur, nativitatem: quod tamen nos non probamus, sed argumentum afferimus usqueadeò Christum esse Deum, ut quidam illum subtracto homine tantummodò putarint Deum, quidam autem ipsum crediderint patrem Deum, quum ratio & temperamentum scripturarum cælestium, Christum ostendant Deum, sed quàm filium Dei, & assumpto à Deo etiam filio hominis credendum & hominem. Quoniam si ad hominem veniebat, ut mediator Dei & hominum esse deberet, oportuit illum cum eo esse, & verbum carnem fieri, ut in semetipso concordiam confibularet terrenorum pariter atque cælestium, dum utriusque partis in se connectens pignora, & Deum homini, & hominem Deo copularet, ut meritò filius Dei per assumptionem carnis filius hominis, & filius hominis per receptionem Dei verbi filius Dei effici posset. Hoc altissimum atque reconditum sacramentum ad salutem generis humani ante secula destinatum, in Domino Jesu Christo Deo & homine invenitur impleri, quo conditio generis humani ad fructum æternæ salutis posset adduci.

I Tim. ii.
Joan. ii.

Ephes. ii.

Sed

CAP. XIX

Joan. i.

Matth. i.

Luc. i.

Sed erroris istius hæreticorum inde, ut opinor, nata materia est, quia inter filium Dei & filium hominis nihil arbitrantur interesse, ne facta distinctione, & homo & Deus Jesus Christus facile comprobetur. Eundem enim atque ipsum, id est hominem filium hominis, etiam filium Dei volunt videri, ut homo & caro & fragilis illa substantia eadem atque ipsa filius Dei esse dicatur. Ex quo dum distinctio, filii hominis & filii Dei nulla secernitur, sed ipse filius hominis Dei filius vindicatur, homo tantummodo Christus idem atque filius Dei asseratur. Per quod nituntur excludere; Verbum caro factum est; &: Habitavit in nobis, & vocabitis nomen ejus Emmanuel, quod est interpretatum, nobiscum Deus. Proponunt enim atque illa pretendunt, quæ in Evangelio Lucae relata sunt, ex quibus asserere conantur non quod est, sed tantum illud quod volunt esse: Spiritus sanctus veniet in te, & virtus altissimi obumbrabit tibi, propterea & quod ex te nascetur sanctum, vocabitur filius Dei. Si ergo, inquiunt, angelus Dei dicit ad Mariam, quod ex te nascetur sanctum, ex Maria est substantia carnis & corporis. Hanc autem substantiam, id est sanctum, hoc quod ex illa genitum est, filium Dei esse proposuit. Homo, inquiunt, ipse, & illa caro corporis, illud quod sanctum est dictum, ipsum est filius Dei. Ut & cum dicit scriptura sanctum, Christum filium hominis hominem intelligamus, & cum filium Dei proponit, non hominem, sed Deum percipere debeamus. Sed enim Scriptura divina, hæreticorum & fraudes & furta facile convincit & detegit. Si enim sic esset tantummodo, Spiritus veniet in te, &

& virtus altissimi obumbrabit tibi, propterea quod nascetur ex te sanctum, vocabitur filius Dei, fortasse alio esset nobis genere adversus illos reluctandum, & alia nobis essent argumenta quaerenda, & arma sumenda, quibus illorum & insidias & praestigias vinceremus. Cum autem ipsa scriptura coelesti abundans plenitudine, sese haereticorum istorum caluminiis exuat, facile ipso quod scriptum est, nitimur, & errores istos sine ulla dubitatione superamus. Non enim dixit, ut jam expressimus, propterea quod ex te nascetur sanctum, sed adjecit Conjunctionem. Ait enim: propterea Et quod ex te nascetur sanctum; ut illud ostenderet, non principaliter hoc sanctum quod ex illa nascitur, id est istam carnis corporisque substantiam, filium Dei esse, sed consequenter, & in secundo loco; principaliter autem filium Dei esse verbum Dei incarnatum per illum spiritum de quo angelus refert: Spiritus veniet in te, & virtus altissimi obumbrabit tibi. Hic est enim legitimus Dei filius qui ex ipso Deo est, qui dum sanctum istud assumit, & sibi filium hominis annectit, & illum ad se rapit atque transducit, connexionem suam & permixtione sociata praestat, & filium illum Dei facit, quod ille naturaliter non fuit: ut principalitas nominis istius filius Dei in spiritu sit Domini qui descendit & venit, ut sequela nominis istius in filio Dei & hominis sit, & merito consequenter hic filius Dei factus sit, dum non principaliter filius Dei est: atque ideo dispositionem istam angelus videns, & ordinem istum sacramenti expediens, non sic cuncta confundens, ut nullum vestigium distinctionis collocarit, distinctionem posuit dicendo propte-

terea & quod nascetur ex te sanctum, vocabitur filius Dei. Ne si distributionem istam cum libramētis suis non dispensasset, sed in confuso permixtam reliquisset, verè occasionem hæreticis contulisset, ut hominis filium quā homo est, eundem & Dei & hominis filium pronuntiare deberent. Nunc autem particulatim exponens tam magni sacramenti ordinem atque rationem, evidenter expressit, ut diceret, & quod ex te nascetur sanctum vocabitur filius Dei: probans quoniam filius Dei descendit. Qui dum filium hominis in se suscepit, consequenter illum filium Dei fecit, quoniam illum filius sibi Dei sociavit, & junxit. Ut dum filius hominis adheret in nativitatem filio Dei, ipsa permixtione fœneratum & mutuatum teneret, quod ex natura propria possidere non posset. Ac sic facta est angeli voce, quod nolunt hæretici, inter filium Dei hominisque cum sua tamen sociatione distinctio, urgendo illos uti Christum hominis filium hominem intelligant quoque Dei filium, & hominem Dei filium, id est Dei verbum (sicut scriptum est) Deum accipiant: atque ideò Christum Jesum Dominum ex utroque connexum (ut ita dixerim) ex utroque contextum atque concretum, & in eadem utriusque substantiæ concordia mutui ad invicem fœderis confibulatione sociatum, hominem & Deum, scripturæ hoc ipsum dicentis veritate cognoscant.

CAP. XX.

Mat.
xxvii. &
xxviii.

Ergo, inquiunt, si Christus non homo est tantum, sed & Deus, Christum autem refert scriptura mortuum pro nobis & resuscitatum, jam docet nos scriptura credere Deum mortuum; Aut si Deus non moritur Christus autem mortuus refertur, non erit Christus Deus, quoniam

niam Deus non potest accipi mortuus. Si unquam intelligerent aut intellexissent quod legunt : nunquam tam periculose omnino loquerentur. Sed erroris semper est abrupta dementia, & non est novum si usque ad periculosa descendunt, qui fidem legitimam reliquerunt. Si enim scriptura proponeret Christum tantummodo Deum, & nulla in illo fragilitatis humanæ sociatio esset permixta, merito illorum hîc aliquid valuisset sermo contortus. Si Christus Deus, Christus autem mortuus, ergo mortuus est Deus. Sed cum non tantummodo illum, ut ostendimus jam frequenter, Deum, sed & hominem scriptura constituat, consequens est, quod immortale est, incorruptum mansisse teneatur. Quis enim non intelligat, quod impassibilis sit divinitas, passibilis verò sit humana fragilitas? Cum ergo tam ex eo quod Deus est, quàm etiam ex illo quod homo est Christus, intelligatur esse permixtus & esse sociatus, Verbum enim caro factum est, & habitavit in nobis, quis non sine

Joan. i.

cognoſcat, non illud in christo mortuum esse quod Deus est, sed illud in illo mortuum esse quod homo est? Quid enim si divinitas in Christo non moritur, sed carnis solius substantia extinguitur? quando & in cæteris hominibus, qui non sunt caro tantummodo, sed caro & anima; caro quidem sola in cursum interitus mortisque patitur, extra leges autem interitus & mortis anima incorrupta cernatur? hoc enim & ipse Dominus hortans nos ad martyrium & ad contemptum omnis humanæ potestatis, aiebat: Ne timueritis eos qui corpus occidunt, animam autem occidere non possunt. Quod si anima immortalis occidi aut interfici non potest in

Matth. x.

Matth.
xxii.

quovis alio, licet corpus & caro sola possit interfici, quantò magis utique verbum Dei & Deus in Christo interfici omninò non potuit, cùm caro sola & corpus occisum sit: Si enim hanc habet generositatem immortalitatis anima in quovis homine, ut non possit interfici, multò magis hanc habet potestatem generositas verbi Dei, ut non possit occidi. Nam si potestas hominum ad interficiendam facram Dei potestatem, & si crudelitas humana ad interficiendam animam deficit, multo magis ad Dei verbum interficiendum deficere debebit. Nam cùm ipsa anima, quæ per Dei verbum facta est, ab hominibus non occiditur, multo magis utique verbum Dei perimi non posse credetur. Et si plus non potest hominum cruenta sævitia adversus homines, quàm ut tantummodo corpus occidat, quanto magis utique in Christo non valebit, quàm ut idem tantummodo corpus occidat: ut dum per hæc colligitur, non nisi hominem in Christo interfectum, appareat ad mortalitatem sermonem in loco non esse deductum. Nam si Abraham & Isaac & Iacob, quos homines tantummodo constat fuisse, manifestum est vivere (omnes enim, inquit, illi vivunt Deo; nec mors in illis animam perimit, quæ corpora ipsa dissolvit; jus enim suum exercere potuit in corpora, in animas exercere non valuit: aliud enim in illis mortale, & ideo mortuum, aliud in illis immortale, & ideo intelligitur non extinctum: ob quam causam vivere Deo, pronuntiati, & dicti sunt) multo magis utique mors in Christo adversus solam materiam corporis potuit valere, adversus divinitatem sermonis.

nis non potuit se exercere. Frangitur enim potestas mortis, ubi intercedit auctoritas immortalitatis.

Sed ex hac occasione, quia Christus non homo tantum, sed & Deus, divinarum litterarum sacris auctoritatibus approbatur, alii hæretici erumpentes statum in Christo religionis concutere machinantur, hoc ipso patrem Deum volentes ostendere Christum esse, dum non homo tantum asseritur, sed & Deus promitur. Sic enim inquiunt, si unus esse Deus promitur, Christus autem Deus, ergo, inquiunt, si pater, & Christus est unus Deus: Christus pater dicetur. In quo errare probantur Christum non noscentes, sed sonum nominis opprobantes: nolunt enim illum secundam esse personam post patrem, sed ipsum patrem. Quibus quia facile responderetur, pauca dicentur. Quis enim non secundam filii post patrem agnoscat esse personam, cum legat dictum à patre consequenter ad filium, Faciamus hominem ad imaginem & similitudinem nostram, & post hæc relatum, Et fecit Deus hominem, ad imaginem Dei fecit illum. Aut cum inter manus teneat: Pluit Dominus super Sodomam & Gomorram ignem, & sulphur à Domino de cælo. Aut cum ad Christum, Filius meus es tu, ego hodie genui te: postula à me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ. Aut cum etiam ille desideratus scriba ait: Dixit Dominus Domino meo, sede à dexteris meis, donec ponam inimicos tuos scabellum pedum tuorum. Aut cum Esaia prophetias explicans, invenit positum sic: Hæc dicit Dominus Christo meo Domino. Aut cum legit, Non descendi de cæ-

C. A. P. XXI.

Gen. i.

Gen. xix.

Psal. ii.

Psal. cix.

Esa. xlv.

Joan. vi.

lo ut faciam voluntatem meam; sed voluntatem
 Ibid. xiv. ejus qui misit me. Aut dum invenit positum:
 Ibid. xx. Quoniam qui me misit, major me est. Aut
 cum considerat scriptum, Eo ad patrem meum
 & patrem vestrum, Deum meum & Deum ve-
 Ibid. viii. strum. Aut quando habet cum cæteris conlo-
 cutum, Sed in lege vestra scriptum est, quia
 duorum testimonium verum est, ego de me
 Ibid. xii. testificor, & testificatus est de me qui me misit
 pater. Aut quando vox de cælo redditur, Et
 honorificavi, & honorificabo. Aut quando à
 Matth. Petro respondetur & dicitur, Tu es filius Dei
 xvii. vivi. Aut quando ab ipso Domino sacramen-
 tum hujus revelationis approbatur, & dicitur,
 Ibidem. Beatus es Simon Bariona, quoniam hoc tibi non
 revelavit caro & sanguis, sed pater meus qui in
 Joa. cælis est. Aut quando ab ipso Christo expri-
 xvii. mitur, Pater clarifica me eo honore quo fui a-
 Ibid. xi. pud te antequàm mundus fieret. Aut cum ab
 Ibid. xvii. eodem dicitur, Pater sciebam quia semper me
 audis; verum propter circumstantes dixi, ut
 credant quia tu me misisti. Aut cum definitio
 regulæ ab ipso Christo collocatur, & dicitur,
 Hæc est autem vita æterna, ut sciant te unum
 & verum Deum, & quem misisti Jesum Christum.
 Ego te honorificavi super terram, opus perfeci
 quod dedisti mihi. Aut cum item ab eodem as-
 Luc. x. feritur, & dicitur, Omnia mihi tradita sunt à
 patre meo. Aut cum sedere ad dextram patris,
 Psal. cix, & à Prophetis & ab Apostolis approbatur. Et
 xvi. & satis longum facio, si enisus fuero omnes om-
 Heb. i. ninò ad hanc partem voces congregare, quan-
 doquidem non tam veteris quàm etiam novi
 Testamenti scriptura divina ubique ostendat,
 illum ex patre natum, per quem facta sunt om-
 nia,

nia, & sine quo factum est nihil; qui obedierit semper patri, & obediat, semper habentem rerum omnium potestatem, sed quā traditam, sed quā concessam, sed quā à patre proprio sibi indultam. Quid enim tam evidens potest esse, hunc non patrem esse, sed filium, quā quòd obediens patri Deo proponitur, ne si pater esse credatur, alteri jam Deo patri Christus subiectus esse dicatur.

Sed quia frequenter intendunt illum nobis locum quo dictum sit, Ego & pater unum sumus, & in hoc illos æquè facile vincemus. Si enim erat, ut hæretici putant, pater Christus, oportuit dicere, ego & pater unus sum. At cū ego dicit, deinde patrem infert dicendo, ego & pater, proprietatem personæ suæ, id est filii, à paterna auctoritate discernit atque distinguit, non tantummodo de sono nominis, sed etiam de ordine dispositæ potestatis. Qui potuisset dicere, ego pater, si patrem se esse meminisset. Et quia dixit unum, intelligant hæretici quia non dixit unus. Unum enim neutraliter positum, societatis concordiam, non unitatem personæ sonat. Unum enim non unus esse edicitur, quoniam nec ad numerum refertur, sed ad societatem alterius expromitur. Denique adjicit dicens, sumus, non sum, ut ostenderet per hoc quod dixit, sumus, & pater, duas esse personas. Unum autem quod ait, ad concordiam, & eandem sententiam, & ad ipsam charitatis societatem pertinet, ut meritò unum sit pater & filius per concordiam, & per amorem, & per dilectionem. Et quoniam ex patre est, quicquid illud est, filius est, manente tamen distinctione, ut non sit pater ille qui filius, quia nec filius ille qui pater

est Nec enim, sumus ; addidisset, si unum se & solitarium patrem, filium factum esse meminisset. Denique novit hanc concordiae unitatem & Apostolus Paulus, cum personarum tamen distinctione. Nam cum ad Corinthios scriberet, Ego, inquit, plantavi, Apollo rigavit, sed Deus incrementum dedit. Itaque neque qui plantat, est quicquam, neque qui rigat, sed qui incrementum dat Deus. Qui autem plantat, & qui rigat, unum sunt. Quis autem non intelligat alterum esse Apollo, alterum Paulum, non eundem atque ipsum Apollo pariter & Paulum. Denique & diversa uniuscujusque sunt officia prolata : alter enim qui plantat, & alter qui rigat. Hos tamen duos, non quod unus sit, sed quod unum sint, proposuit Apostolus Paulus, ut alter quidem sit Apollo, alter verò Paulus, quantum ad personarum distinctionem pertinet, unum ambo sint. Nam quando duorum una sententia est, veritas una est, fides una est, una atque eadem religio est, unus etiam Dei timor est, unum sunt etiamsi duo sint, ipsum sunt dum ipsum sapiunt. Etenim quos personae ratio invicem dividit, eosdem rursus invicem religionis ratio conducit. Et quamvis idem atque ipsi non sint, dum idem sentiunt, ipsum sunt, & quum duo sint, unum sunt, habentes in fide societatem, etiamsi gerant in personis diversitatem. Denique, quum ad has voces Domini imperitia fuisset Judaica commota, & temerè adusque saxa succensa, ita ut discurrerent, & dicerent, Non te lapidamus propter bonum opus, sed propter blasphemiam, & quia tu cum homo sis, facis te Deum : Distinctionem posuit Dominus

Joan. x.

in ratione reddenda, quomodo se Deum aut dixisset, aut intelligi vellet: Quem pater sanctificavit, inquit, & misit in hunc mundum, vos dicitis quia blasphematur, quia dixi, filius Dei sum: Etiam hic patrem habere se dixit. Filius est, ergo non pater: Patrem enim confessus se fuisset, si patrem se esse meminisset: Et sanctificatum se à suo patre esse proponit. Dum ergo accipit sanctificationem à patre, minor patre est: Minor autem patre consequenter est, sed filius. Pater enim si fuisset, sanctificationem dedisset, non accepisset. Et nunc autem profitendo se accepisse sanctificationem à patre; hoc ipso, quo patre se minorem, accipiendo ab ipso sanctificationem probat; filium se esse, non patrem monstravit. Missum præterea se esse dicit, ut per hanc obedientiam quâ venit Dominus Christus missus, non pater, sed filius probetur, qui misisset utique si pater fuisset. Missus autem non fuit pater, ne pater subditus alteri Deo dum mittitur, probaretur. Et tamen post hæc adjicit, quòd omnem omninò ambiguitatem dissolueret, & totam controversiam erroris extingueret, ait enim in ultima parte sermonis: Vos dicitis quia blasphematur, quia dixi, filius Dei sum. Ergo si evidenter filium Dominus se non patrem esse testatur, magnæ temeritatis & ingentis est furoris exemplum, contra ipsius Christi Domini testimonium controversiam divinitatis & religionis agitare, & Christum Jesum patrem esse dicere, quum animadvertat illum non patrem se, sed filium comprobasse.

Ibidem:

Ibidem.

Quòd si de cœlo missus à patre est, non utique homo tantum est: Homo enim, ut diximus,

C A P.
XXIII.
de Ibidem.

Joan. i.

Joan. viii.

Ibidem.

de cœlo venire non potuit. Non igitur ibi antè homo fuit, sed illuc ascendit ubi non fuit. Descendit autem Dei verbum quod ibi fuit. Verbum inquam Dei, & Deus per quem facta sunt omnia, & sine quo factum est nihil. Non igitur homo inde sic de cœlis venit, sed Dei sermo, id est Deus, inde descendit. Si homo tantummodò Christus, quomodo ait. Etsi ego de me testificor, verum est testimonium meum: Quia scio unde venerim, & quò eam: vos ignoratis unde venerim, aut quò eam; vos secundum carnem judicatis. Ecce & hic illuc se dicit rediturum unde se testificatur antè venisse, missum scilicet de cœlo. Descendit ergo unde venit, quo modo illuc vadit unde descendit. Ex quo si homo tantummodò Christus esset, non inde venisset: atque ideò nec illuc abiret, quoniam non inde venisset. Veniendo autem inde unde homo venire non potest, Deum se ostendit venisse. Sed enim hujus ipsius descensionis ignari, & imperiti Judæi, hæredes sibi hæreticos istos reddiderunt, quibus dicitur: Vos ignoratis unde veniam, & quò eam; vos secundum carnem judicatis. Tam isti quàm Judæi carnalem solam esse Christi nativitatem tenentes, nihil aliud Christum esse quam hominem crediderunt, non considerantes illud, quoniam cùm de cœlo homo non potuerit venire, ut meritò illuc posset redire, Deum esse qui inde descenderit, unde homo venire non potuerit. Si homo tantummodò Christus, quomodo dicit: Vos ex inferioribus estis, ego de sursum sum: Vos de hoc mundo estis, ego non sum de hoc mundo. Ideò autem si omnis homo ex hoc mundo est, & ideò in hoc mundo est Christus, an homo tantummodò est? Absit. Sed
con-

considera quod ait, Ego non sum de hoc mundo. Nunquid ergo mentitur, cum ex hoc mundo sit, si homo tantummodo sit? Aut si non mentitur, non est ex hoc mundo. Non ergo homo tantummodo est, quia ex hoc mundo non est. Sed ne lateret quis esset, expressit unde esset: Ego, inquit, de sursum sum, hoc est de coelo, unde homo venire non potest; non enim in coelo factus est. Deus est ergo qui de sursum est, & idcirco de hoc mundo non est: Quamquam etiam quodammodo ex hoc mundo est, unde non Deus tantum est Christus, sed & homo. Ut merito quomodo non est ex hoc mundo, secundum verbi divinitatem, ita ex hoc mundo sit secundum suscepti corporis fragilitatem: Homo est enim cum Deo junctus, & Deus cum homine copulatus. Sed idcirco nunc hic Christus in unam partem solius divinitatis incubuit, quoniam cæcitas Judæica solam in Christo partem carnis aspexit, & inde in præsentis loco silentio præterita corporis fragilitate quæ de mundo est, de sua sola divinitate locutus est, quæ de mundo non est: Ut in quantum illi inclinaverant, ut hominem illum tantummodo crederent, in tantum illos Christus posset ad divinitatem suam considerandam trahere, ut se Deum crederent, volens illorum incredulitatem circa divinitatem suam ommissa interim commemoratione fortis humanæ solius divinitatis oppositione superare. Si homo tantummodo Christus, quomodo dicit, Ego ex Deo prodii, & veni, cum constet hominem à Deo factum esse, non ex Deo processisse: Ex Deo autem homo quomodo non processit, sic Dei verbum processit, de quo dictum est: Eructavit cor meum verbum bonum. Quod quoniam

Joan: xvi.

Psal. xlii.

Joan. i.

Joan. viii.

Ibid.

niam ex Deo est, meritò & apud Deum est. Quòdque quia non otiosè prolatum est, meritò omnia facit. Omnia enim per ipsum facta sunt, & sine ipso factum est nihil. Sed enim hoc verbum, per quod facta sunt omnia. Et Deus, inquit, erat verbum. Deus ergo processit ex Deo, dum qui processit sermo Deus est, qui processit ex Deo. Si homo tantummodo Christus, quomodo ait: Siquis verbum meum servaverit, mortem non videbit in æternum. Mortem in æternum non videre, quid aliud quàm immortalitas est? Immortalitas autem divinitati socia est, quia & divinitas immortalis est, & immortalitas divinitatis fructus est. Sed enim omnis homo mortalis est, immortalitas autem ex mortali non potest esse. Ergo ex Christo homine mortali, immortalitas non potest nasci. Sed qui verbum custodierit, inquit, meum, mortem non videbit in æternum. Ergo verbum Christi præstat immortalitatem, & per immortalitatem præstat divinitatem. Quòd si non potest exhibere ut immortalem alterum faciat ipse mortalis, hoc autem Christi verbum exhibet, pariter & præstat immortalitatem: non utique homo tantum est, qui præstat immortalitatem: Quam, si tantummodo homo esset, præstare non posset: Præstando autem divinitatem per immortalitatem, Deum se probat divinitatem porrigendo: Quam nisi Deus esset, præstare non posset. Si homo tantummodo Christus, quomodo inquit, Ante Abraham ego sum. Nemo enim hominum ante eum potest esse, ex quo ipse est, nec potest fieri ut quicquam prius fuerit ante illum ex quo ipsam originem

ginem sumpsit. Sed enim Christus cū ex Abraham sit, ante Abraham esse se dicit. Aut mentitur igitur, & fallit, si ante Abraham non fuit, qui ex Abraham fuit. Aut non fallit, si etiam Deus est, dum ante Abraham fuit. Quod nisi fuisset, consequenter cū ex Abraham fuisset, ante Abraham esse non posset. Si homo tantummodo Christus, quomodo ait: Et ego agnoscam eas, & sequuntur me meæ, & ego vitam æternam do illis, & nunquam peribunt in perpetuum. Sed enim cū omnis homo mortalitatis sit legibus alligatus, & idcirco in perpetuum se ipse servare non posset, multo magis in perpetuum alterum servare non poterit. At in perpetuum se Christus repromittit salutem daturum. Quam si non dat, mendax est: Si dat, Deus est. Sed non fallit, dat enim quod repromittit. Deus est ergo, qui salutem perpetuam porrigit, quam homo qui seipsum servare non potest, alteri præstare non poterit. Si homo tantummodo Christus, quid est quod ait: Ego & pater unum sumus? Quomodo enim ego & pater unum sumus, si non & Deus est, & filius, qui idcirco unum potest dici, dum ex ipso est, & dum filius ejus est, & dum ex ipso nascitur, dum ex ipso processisse reperitur, per quod & Deus est. Quod cū invidiosum Judæi putassent, & blasphemum credidissent, eo quod se ostenderat his sermonibus Christum esse Deum, ac propterea ad lapides concurrissent, & saxorum ictus injicere gestissent, exemplo & testimonio scripturarum adversarios suos fortiter refutavit. Si illos, inquit, dixit Deos ad quos verba facta sunt, & non potest solvi

Ibid. x.

Ibid.

Ibid.

solvi scriptura, Quem pater sanctificavit, & misit in hunc mundum, vos dicitis quia blasphemias, quia dixi, filius Dei sum ego: Quibus vocibus neque se negavit Deum, quinimo Deum se esse firmavit. Nam quia sine dubitatione Dei esse dicuntur ad quos verba facta sunt, multo magis hic Deus qui melior illis omnibus invenitur. Et nihilominus calumniosam blasphemiam dispositione legitima congruenter refutavit. Deum enim se sic intelligi vult, ut filium Dei, & non ipsum patrem vellet intelligi. Missum enim se esse dixit, & multa opera se ex patre ostendisse monstravit, ex quo non patrem se, sed filium esse intelligi voluit, & in ultima parte defensionis, filii non patris fecit mentionem dicendo, Vos dicitis quia blasphemias, quia dixi, filius Dei sum. Ita quod ad crimen blasphemiae pertinet, filium se non patrem dicit. Quod autem ad divinitatem spectet ipsius, ego & pater unum sumus dicendo, filium se esse & Deum probavit. Deus est ergo: Deus autem sic, ut filius sit, non pater.

Ibid.

C A P.
XXIV.
Joan. vi.

Si homo tantummodo Christus, quomodo ipse dicit: Et omnis qui videt & credit in me, non morietur in æternum? Sed enim qui in hominem solitarium credit & nudum, maledictus dicitur: Hic autem qui credit in Christum, non maledictus, sed in æternum non moriturus refertur. Ex quo si aut homo est tantum, ut hæretici volunt, quomodo quisquis in eum credit, non morietur in æternum, quum maledictus esse teneatur qui confidit in homine? aut si non maledictus, sed potius ad æternæ vitæ consecutionem,

tionem, ut legitur, destinatus, non homo tantummodò Christus, sed & Deus, in quem qui credit, & maledictionis periculum deponit, & ad fructum justitiæ accedit. Si homo tantummodò Christus; quomodo Paracletum dicit de suo esse sumpturum quæ nunciaturus sit? neque enim Paracletus ab homine quicquam accipit, sed homini scientiam Paracletus porrigit: Nec futura ab homine Paracletus discit, sed de futuris hominem Paracletus instruit. Ergo aut non accepit Paracletus à Christo homine quod nunciet, quoniam Paracleto homo nihil poterit dare à quo ipse homo debet accipere, & fallit in præsentì loco Christus, & decipit: Quum Paracletum à se homine accepturum quæ nunciet dicit, aut non nos fallit, sicut nec fallit, & accepit Paracletus à Christo quæ nunciet. Sed si à Christo accepit quæ nunciet, major ergo jam Paracleto Christus est: Quoniam nec Paracletus à Christo acciperet, nisi minor Christo esset. Minor autem Christo Paracletus, Christum etiam Deum esse hoc ipso probat, à quo accepit quæ nunciat, ut testimonium Christi divinitatis grande sit, dum minor Christo Paracletus repertus, ab illo sumit quæ ceteris tradit. Quandoquidem si homo tantummodò Christus, a Paracleto Christus acciperet quæ diceret, non à Christo Paracletus acciperet quæ nunciaret. Si homo tantummodo Christus, quare credendi nobis talem regulam posuit, quo diceret, Hæc est autem vita æterna, ut sciant te unum & verum Deum, & quem misisti, Jesum Christum. Si noluiisset se etiam Deum intelligi, cur addidit, & quem misisti, Jesum Christum, nisi quoniam & Deum accipi voluit: Quoniam

Joan. xvi.

Joan. xvii.

Ibid. xvii.

Quoniam si se Deum nollet intelligi, addidisset, & quem misisti hominem Jesum Christum: Nunc autem neque addidit, nec se hominem nobis tantummodo Christus tradidit, sed Deo junxit, ut & Deum per hanc conjunctionem, sicut est, intelligi vellet. Est ergo credendum secundum præscriptam regulam, in Dominum unum verum Deum, & in eum quem misit, Jesum Christum consequenter, qui se nequaquam patri, ut diximus, junxisset, nisi Deum quoque intelligi vellet; separasset enim ab eo, si Deum intelligi se noluisse: inter homines enim tantummodo se conlocasset, si hominem se esse tantummodo sciret, nec cum Deo junxisset, si se non & Deum nosset: Nunc & de homine tacet, quoniam hominem illum nemo dubitat, & Deo se jungit meritò, ut credituris divinitatis suæ formulam poneret. Si homo tantummodo Christus, quomodo dicit: Et nunc honorifica me gloria quam habebam apud te priusquam mundus esset. Si antequam mundus esset, gloriam habuit apud Deum, & claritatem tenuit apud patrem, ante mundum fuit: nec enim habuisset gloriam, nisi ipse prius fuisset, qui gloriam posset tenere. Nemo enim habere aliquid poterit, nisi antè ipse fuerit qui aliquid tenet. Sed enim Christus habet gloriam antè mundi institutionem, ergo antè institutionem mundi fuit. Nisi enim antè institutionem mundi esset, antè mundi institutionem gloriam habere non posset, quum ipse non esset. Sed enim homo gloriam ante mundi institutionem habere non potuit, qui post mundum fuit: Christus autem habuit, ante mundum igitur fuit: Non igitur homo tantummodo fuit, qui antè mundum fuit.

Deus

Deus est igitur, quoniam antè mundum fuit, & gloriam antè mundum tenuit. Nec prædestinatio ista dicatur, quoniam nec posita est. Aut addant hoc qui hoc putant: Sed væ est adjicientibus, quomodo & detrahentibus positum. Non potest ergo dici quod non potest adjici. Sublata ergo prædestinatione quæ non est posita, in substantia fuit Christus antè mundi institutionem. Verbum est enim per quod facta sunt omnia, Joan. i. & sine quo factum est nihil. Quoniam & si in prædestinatione dicitur gloriosus, & antè mundi institutionem fuisse prædestinationem, ordo servetur, & antè hunc erit multus numerus hominum in gloriam destinatus. Minor enim per istam destinationem Christus ceteris intelligetur, quibus posterior denotatur. Nam si hæc gloria in prædestinatione fuit, prædestinationem istam in gloriam novissimus Christus accepit: Antè enim prædestinatus Adam esse cernetur, & Abel, & Enoch, & Noe, & Abraham, & reliqui ceteri. Nam cùm apud Deum, & personarum & rerum omnium ordo digestus sit, antè hanc prædestinationem Christi in gloria multi prædestinati fuisse dicentur. Et hoc pacto minor ceteris hominibus Christus esseprehenditur; qui melior & major, & antiquior ipsis quoque angelis invenitur. Aut hæc igitur omnia tollantur, ut Christo divinitas non auferatur: Aut si hæc tolli non possunt, Christo ab hæreticis divinitas propria reddatur. Heb. i.

Quid si Moyfes hanc eandem regulam veritatis exsequitur, & hoc in principio suarum nobis tradidit litterarum, quò discamus omnia creata & condita esse per Dei filium, hoc est per Dei verbum: Id enim dicit quod Joannes, quod

- Joan. i. ceteri, immò & Joannes & ceteri ab hoc intelli-
guntur accepisse quod dicant. Si enim Jo-
annes dicit, Omnia per ipsum facta sunt, &
fine ipso factum est nihil, Prophetes au-
tem refert: Dico ego opera mea regi: Moy-
ses autem introducit præcipientem Deum ut
lux fiat, in primis cœlum firmetur, aquæ
congregentur, arida ostendatur, fructus se-
cundum semina provocetur, animalia produ-
cantur, luminaria in cœlo atque astra po-
nantur: Non alium ostendit tunc adfuisse
Deo, cui præciperentur hæc opera ut fie-
rent, nisi eum per quem facta sunt omnia,
& fine quo factum est nihil. Ac si hic ver-
bum Dei est, nam eructavit cor meum ver-
bum bonum, ostendit in principio verbum
fuisse, & verbum hoc apud patrem fuisse,
Deum præterea verbum fuisse. Omnia per
ipsum facta esse: Sed enim hoc verbum caro
factum est, & habitavit in nobis, Christus sci-
licet filius Dei, quem dum & postmodum secun-
dum carnem hominem accipimus, & antè mun-
di institutionem Dei verbum & Deum videmus,
meritò secundum institutionem veteris & novi
Testamenti, & Deum & hominem Christum Je-
sum, & credimus & tenemus. Quid si idem
Moyfes introducit dicentem Deum: Facia-
mus hominem ad imaginem & similitudinem
nostram? Et infra: Et fecit Deus hominem,
ad imaginem Dei fecit illum, masculum & fœ-
minam fecit eos? Si, ut jam docuimus, Dei fi-
lius est, per quem facta sunt omnia; utique
Dei filius est, per quem etiam homo institutus
est, propter quem facta sunt omnia. Sed enim
Deo præcipiente ut homo fiat, Deus refertur
esse

esse qui hominem facit : Facit autem hominem Dei filius, verbum scilicet Dei per quem facta sunt omnia, & sine quo factum est nihil. Hoc autem verbum caro factum est, & habitavit in nobis, ergo Christus est Deus. Per Christum igitur homo factus est, ut per Dei filium. Sed Deus hominem ad imaginem Dei fecit, Deus est ergo qui fecit hominem ad imaginem Dei, Deus ergo Christus est : Ut meritò nec veteris Testamenti circa personam Christi vacillet auctoritas, dum novi Testamenti manifestatione fulcitur : Nec novi Testamenti intercepta sit potestas, dum radicibus veteris Testamenti ejusdem nititur veritas. Ex quo, qui Christum Dei filium & hominis tantummodò præsumunt hominem, non & Deum, contra Testamentum & vetus & novum faciunt, dum & veteris & novi Testamenti auctoritatem veritatèmq; corrumpunt. Quid si idem Moyse ubique introducit Deum patrem immensum atque sine fine, non qui loco cludatur, sed qui omnem locum cludat : Nec eum qui in loco sit, sed potius in quo omnis locus sit : Omnia continentem & cuncta complexum, ut meritò nec descendat, nec ascendant, quoniam ipse omnia & continet & implet : Et tamen nihilominus introducit Deum descendentem ad turrem quam ædificabant filii hominum considerare quarentem, & dicentem : Venite, & mox, Descendamus & confundamus illic ipsorum linguas, ut non audiat unusquisque vocem proximi sui. Quem volunt hîc Deum descendisse ad turrem illam, & homines tunc illos visitare quarentem ? Deum patrem ? Ergo jam loco clauditur. Et quomodo omnia ipse complectitur ? Aut nunquid angelum cum an-

Gen. xi.

Deuter.
xxxii.

Ephes. iv.

Joan. i.

C A P.

XXVI.

Gen. xviii

Exodus

xxxiii.

I Joan. iv.

I Tim. vi.

Coloss i.

gelis dicit descendente[m], & dicente[m] : Venite, & mox, Descendamus & confundamus illic ip[s]orum linguas? Sed enim in Deuteronomio animadvertimus retulisse Deum hæc, Deumque dixisse ubi ponitur; Cum disseminaret filios Adam, statuit fines gentium juxta numerum angelorum Dei. Neque ergo pater descendit, ut res indicat, neque angelus ista præcepit, ut res probat. Superest ergo, ut ille descenderit, de quo Apostolus Paulus: Qui descendit, ipse est qui ascendit super omnes cælos, ut impleret omnia, hoc est Dei filius Dei verbum. Verbum autem Dei caro factum est, & habitavit in nobis, hic erit Christus: Deus ergo pronunciabitur Christus.

Ecce idem Moyse[s] refert alio in loco; quod Abrahæ visus sit Deus. Atquin idem Moyse[s] audit à Deo, quod nemo hominum Deum videat, & vivat. Si videri non potest Deus, quomodo visus est Deus? Aut si visus est, quomodo videri non potest? Nam & Joannes: Deum nemo (inquit) vidit unquam. Et Apostolus Paulus: Quem vidit hominum nemo, nec videre potest. Sed non utique scriptura mentitur: Ergo verè visus est Deus. Ex quo intelligi potest, quod non pater visus sit, qui nunquam visus est, sed filius, qui & descendere solitus est, & videri quia descenderit. Imago est enim invisibilis Dei, ut mediocritas & fragilitas conditionis humanæ, Deum patrem videre aliquando jam tunc adfuesceret in imagine Dei, hoc est in filio Dei. Gradatim enim & per incrementa fragilitas humana nutriri debuit, per imaginem ad istam gloriam, ut Deum patrem videre posset aliquando. Periculosa sunt enim quæ magna

na sunt, si repentina sunt. Nam etiam lux solis subita post tenebras, splendore nimio insuetis oculis non ostendet diem, sed potius faciet cæcitatem. Quod ne in damnum humanorum contingat oculorum, paulatim disruptis & dissipatis tenebris, ortus luminaris istius mediocribus incrementis fallenter adsurgens oculos hominum sensim adsuefacit ad totum orbem suum ferendum per incrementa radiorum. Sic ergo & Christus, id est imago Dei, & filius Dei ab hominibus inspicitur, quâ poterat videri. Et ideò fragilitas & mediocritas sortis humanæ per ipsum alitur, producitur, educatur, ut aliquando Deum quoque ipsum patrem adsueta filium conspiciere, possit ut est videre, ne maiestatis ipsius repentino & intolerabili fulgore percussa intercipi possit, ut Deum patrem, quem semper optavit, videre non possit. Ex quo filius est hic qui videtur, Dei autem filius Dei verbum est: Dei autem verbum caro factum est, & habitavit in nobis, hic autem Christus est. Quæ malum ratio est ut dubitetur Deus dici, qui tot modis Deus intelligitur adprobari. Ac, si & Agar ancillam Sarrae de domo ejectam pariter & fugatam angelus convenit apud fontem aquæ in via Sur, fugæ causas interrogat atque accipit, & post hæc humilitatis consilia porrigit, spem præterea illi materni nominis facit, quodque ex utero ejus multum semen esset futurum spondet atque promittit, & quod Hismael ex illa nasci haberet, & cum ceteris aperit locum habitationis ipsius, actumque describit. Hunc autem angelum, & Dominum scriptura proponit & Deum: Nam nec benedictionem seminis promississet, nisi angelus & Deus fuisset. Quærant quid

Joan. i.

Gen. xvi.

in præfenti loco hæretici tractent, Pater fuit iste qui ab Agar visus est an non? Quia Deus positus est. Sed absit Deum patrem angelum dicere: Ne alteri subditus sit, cujus angelus fuerit. Sed angelum dicent fuisse. Quomodo ergo Deus erit, si angelus fuit: Quum non sit hoc nomen angelis unquam concessum: Nisi quoniam ex utroque latere nos veritas in istam concludit sententiam, quia intelligere debeamus Dei filium fuisse, qui quoniam ex Deo est meritò Deus, quia Dei filius dictus sit: Quoniam patri subditus & adnuntiator paternæ voluntatis est; magni consilii angelus pronunciatus est. Ergo si hic locus neque personæ patris congruit, ne angelus dictus sit: Neque personæ angeli, ne Deus pronunciatus sit: Personæ autem Christi convenit ut & Deus sit, quia Dei filius est, & angelus sit, quoniam paternæ dispositionis adnunciator est, intelligere debent contra scripturas se agere hæretici, qui Christum quum dicant se & angelum credere, nolint etiam illum Deum pronunciare, quem in veteri Testamento ad visitationem generis humani legunt sæpè venisse. Adhuc adjecit Moyfes, Abraham visum Deum apud quercum Mambræ, sedente ipso ad ostium tabernaculi sui meridie: Et nihilominus cum tres conspexisset viros, unum ex illis Dominum nuncupasse: Quorum cum pedes lavisset, cineritios panes cum butyro, & ipsius copia lactis offert, & ut hospites retenti vescerentur, hortatur. Post quæ & quod pater futurus esset, audit: Et quòd Sarra uxor ejus paritura ex ipso filium esset, ediscit: Et de exitu Sodomitarum, quæ merebantur pati, recognoscit:

Isa. ix.

Gen. xviii.

cit: Et quòd propter clamorem Sodomorum Deus descendisset, addiscit. Quo in loco si patrem volunt videri tunc fuisse cum angelis duobus hospitio receptum, patrem visibilem hæretici crediderunt. Si autem angelum, cùm ex angelis tribus unus Dominus nuncupatur, cur quod non solet, angelus Deus dicitur: Nisi quoniam ut Deo patri invisibilitas propria reddatur, & angelo propria mediocritas remittatur, non nisi Dei filius, qui & Deus est, Abrahæ visus & hospitio receptus esse credetur. Quod enim erat futurus, meditabatur in sacramento Abrahæ factus hospes apud Abrahæ filios futurus: Cujus filiorum pedes ad probationem quòd ipse esset, abluit: Reddens in filiis jus hospitalitatis, quod aliquando illi sceneraverat pater. Unde & ne quâ esset dubitatio quin iste Abrahæ hospes fuisset, in Sodomitarum exitu ponitur: Quoniam pluit Dominus super Sodomam, & Gomorram, ignem, & sulphur à Domino de cælo. Sic enim & Prophetes ex persona Dei. Subverti vos (inquit) sicut subvertit Dominus Sodomam, & Gomorram. Dominus ergo Sodomam subvertit, id est, Deus Sodomam subvertit; sed in subversione Sodomorum Dominus pluit ignem à Domino. Hic autem Dominus visus est Abrahæ Deus: Deus autem hic hospes est Abrahæ, visus utique quia tactus: Sed cùm pater quâ invisibilis, nec tunc utique visus sit, visus est, & hospitibus receptus, & acceptus est, qui solitus est tangi, & videri: hic autem filius Dei, Dominus à Domino pluit super Sodomam & Gomorram sulphur atque ignem. Hic autem Dei verbum est: Verbum autem Dei caro factum est, & habitavit in nobis.

Gen. xix

Amos iv.

Gen. xix.
Gen. xviii

Gen. xix.

Joan. i.

Joan. viii.
Gen. xxi.

bis. Hic autem Christus est, non pater : Igitur apud Abraham hospes, sed Christus fuit, nec tunc pater visus est, sed filius, visus autem est Christus. Merito igitur Christus, & Dominus & Deus est, qui non aliter Abraham visus est ; nisi quia antè ipsum Abraham ex patre Deo, Deus sermo generatus est. Adhuc, inquit, idem angelus & Deus eandem Agar fugatam de domo Abraham cum puero consolatur, & visitat. Nam cum illa in solitudine exposuisset infantem, quia aqua defecisset ex utre, cumque puer ille clamasset, fletum & planctum levasset, & audivit (inquit scriptura) Deus vocem pueri de loco ubi erat ; Cum Deum esse qui vocem infantis audivit retulisset, adjecit ; Et vocavit angelus Domini ipsam Agar de cœlo, angelum referens esse quem Deum dixerat, & Dominum pronuncians esse quem angelum collocarat, quique angelus & Deus adhuc ipsi Agar promittit majora solatia, dicendo : Ne timueris, exaudivi enim vocem pueri de loco ubi erat. Surge, sume puerum, & tene : In gentem enim magnam faciam eum. Hic angelus, si angelus tantum est, cur hoc sibi vendicat ut dicat : In gentem enim magnam faciam eum : Cum hoc utique genus potentia Dei sit, angeli esse non possit. Ex quo etiam Deus confirmatur Deus esse qui hoc potest facere : Quoniam ut hoc ipsum comprobetur, adjicitur per scripturam statim : Et aperuit Deus oculos ejus, & vidit puteum aquæ vivæ, & abiit, & implevit utrum de puteo, & dedit puero, & erat Deus cum puero. Si ergo hic Deus erat cum puero qui aperuit oculos Agar, ut videret puteum aquæ vivæ, & hauriret aquam propter urgentem sitis

fitis necessitatem : Hic autem Deus è coelo illam vocat angelus dictus : Cùm superius vocem audiens clamantis pueri Deus esset potius, non alius intelligitur quàm angelus esse pariter & Deus. Quod cùm patri competens & conveniens esse non possit, qui tantummodò Deus est : Competens autem esse possit Christo, qui non tantummodò Deus, sed & angelus pronunciatus est, manifestè apparet, non patrem ibi tunc locutum fuisse ad Agar, sed Christum potius cùm Deus sit, cui etiam angeli competit nomen : Quippe cùm magni consilii angelus factus sit : *Isa. ix.* Angelus autem sit, dum exponit sinum patris, *Joan. i.* sicut Joannes edicit. Si enim ipse Joannes, *Ibid.* hunc eundem, qui sinum exponit patris, verbum dicit carnem factum esse, ut sinum patris posset exponere : Meritò Christus non solum homo est, sed & angelus, nec angelus tantum, sed & Deus per scripturas ostenditur, & à nobis hoc esse creditur, ne si non Christum tunc locutum ad Agar voluerimus *Gen. xxi.* accipere, aut angelum Deum faciamus, aut Deum patrem omnipotentem inter angelos computemus.

Quid si & alio in loco similiter legimus Deum angelum positum ? Nam cùm *C. A. P. XXVII.* apud uxores suas Liam atque Rachel Jacob de patris illarum iniquitate quereretur, & cùm referret quòd jam in terram propriam remeare & reverti cuperet, somnii quoque sui interponebat auctoritatem, quo tempore refert sibi angelum Dei per somnium dixisse : Jacob, Jacob. Et ego, inquit, dixi : Quid est ? Aspice, inquit, oculis tuis, & vide hircos & arietes

Ibid.

arietes ascendentes super oves & capras variatos albos, & varios & cineritios & aspersos. Vidi enim quæcunque tibi Laban fecit. Ego sum Deus qui visus sum tibi in loco Dei, ubi unxisti mihi illic stantem lapidem, & vovisti mihi illic votum. Nunc ergo surge, & proficiscere de terra hac, & vade in terram nativitatis tuæ, & ero tecum. Si angelus Dei loquitur hæc ad Jacob, atque ipse angelus infert, dicens. Ego sum Deus qui visus sum tibi in loco Dei: non tantummodò hunc angelum, sed & Deum positum sine ulla hæsitazione conspiciamus, quique sibi votum refert ab Jacob destinatum esse in loco Dei, & non dicit in loco meo. Est ergo locus Dei, est & hic Deus: sed enim ibi simpliciter est in loco Dei positum, neque enim dictum est in loco angeli & Dei, sed tantummodò Dei: hic autem qui ista promittit, Deus atque angelus esse perhibetur: ut merito distinctio sit inter eum qui tantummodò Deus dicitur, & inter eum qui non Deus simpliciter, sed & angelus pronuntiatur. Ex quo si nullius alterius angeli potest hic accipi tanta auctoritas, ut Deum quoque se esse fateatur, & votum sibi factum esse testetur, nisi tantummodò Christi, cui non quia angelo tantum, sed quia Deo votum voveri potest, manifestum est non patrem accipi posse, sed filium Deum & angelum. Hic autem si Christus est, sicuti est vehementer periclitatur, qui aut hominem Christum aut angelum tantummodò dicit subtracta illi divini nominis potestate, quam ex scripturarum cœlestium fide frequenter accepit, quæ illum & angelum frequenter & Deum dicunt. His omnibus etiam illud accedit, ut quomodo illum & angelum fre-

frequenter & Deum posuit scriptura divina, sic illum & hominem ponat & Deum, exprimens eadem scriptura divina quod erat futurus, & depingens jam tum in imagine quod habebat esse in substantiæ veritate. Remansit enim, inquit, Jacob solus, & luctabatur homo cum eo usque in mane: & vidit quoniam non potest adversus eum, & tetigit latitudinem femoris Jacob, cum in eum luctaretur & ipse cum eo, & dixit ei: Dimitte me, ascendit enim lucifer. Et ille dixit: Non te dimittam, nisi me benedixeris. Et dixit: Quod est nomen tuum. Et ille dixit, Jacob: dixitque ei: Non vocabitur jam nunc nomen tuum Jacob, sed Israel erit nomen tuum: quia invaluisti cum Deo, & cum hominibus potens es. Et adhuc adjicit: Et vocavit Jacob nomen loci illius, visio Dei. Vidi enim Deum facie ad faciem, & salva facta est anima mea. Ortusque est ei sol, mox transibit visionem Dei, ipse verò claudicabat femore suo. Homo, inquit, luctabatur cum Jacob. Si homo solitarius, quis est iste? unde est? quare cum Jacob contendit atque luctatur? quid intercesserat, quid factum fuerat? quæ ratio contentionis istius tantæ, tantique certaminis? quare præterea Jacob, qui ad tenendum hominem cum quo luctabatur, fortior invenitur, & benedictionem ab eo quem detinebat postulat, quia jam lucifer oritur, ideo postulasse reperitur, nisi quoniam præfigurabatur contentio hæc inter Christum, & filios Jacob futura, quæ in Evangelio dicitur perfecta? Contra hunc enim hominem conluctatus est populus Jacob, in qua conluctatione potentior populus est Jacob repertus, quippe cum adversus Christum iniquitatis suæ

Gen.
xxxii.

Matth.
xxvi.
& xxvii.

Gen.
xxxii.

victriciam sit consecutus, quo in tempore propter facinus quod admisit incesu fidei propriae & salutis claudicare gravissime incertus & lubricus coepit: qui quamvis superior damnando Christum repertus, eget tamen ipsius misericordia, eget tamen ipsius benedictione. Sed enim hic homo qui cum Jacob luctatus est, non, inquit, vocabitur etiam nunc nomen tuum Jacob, sed Israel erit nomen tuum. Ac si Israel est homo videns Deum; eleganter ostendebat Dominus quod non tantum homo esset qui conluctabatur tunc cum Jacob, sed & Deus. Videbat utique Deum Jacob cum quo conluctabatur, quamvis hominem ipsius in conluctatione retineret. Et ut nulla adhuc posset esse dubitatio, interpretationem ipse posuit dicendo: Quia invaluisti cum Deo, & cum hominibus potens es. Ob quam Causam hic idem Jacob intelligens jam vim sacramenti, & pervidens auctoritatem ejus cum quo luctatus fuisset, nomen loci illius in quo conluctatus est, vocavit visionem Dei. Superstruxit praeterea causas ad interpretationem Dei porrigendam. Vidi enim, inquit, Deum facie ad faciem, & salva facta est anima mea. Vidit autem Deum cum quo conluctatus est quasi cum homine, sed & hominem quidem quasi victor tenuit, benedictionem autem quasi a Deo ut inferior postulavit: ita cum Deo & cum homine conluctatus fuit. Ac sic conluctatio haec ibi quidem praefigurata est; In Evangelio autem inter Christum; & populum Jacob perfecta est: in qua quamvis populus superior inventus sit, minor repertus est, dum nocens comprobatus est. Quis dubitavit Christum in quo haec conluctationis figura completa est, non hominem

hominem tantum, sed & Deum agnoscere, quandoquidem hominem illum & Deum etiam figura ipsa conluctationis videatur comprobasse? Et tamen etiam post hæc æquè non cessat eadem scriptura divina, angelum Deum dicere, Deum angelum pronuntiare. Nam cum Manassen atque Ephrem filios Joseph benedicturus esset, hic ipse Jacob, transversis super capita puerorum manibus conlocatis, Deus, inquit, qui pascit me à juventute mea usque in hunc diem, angelus qui liberavit me ex omnibus malis, benedicat pueros hos. Usque adeò autem eundem angelum ponit quem Deum dixerat, ut singulariter in exitu sermonis sui posuerit personam de qua loquebatur dicendo, benedicat pueros hos. Si enim alterum angelum voluisset intelligi, plurali numero duas personas complexus fuisset: nunc unius personæ singularem numerum in benedictione deposuit, ex quo eundem Deum atque angelum intelligi voluit. Sed enim Deus pater accipi non potest: Deus autem, & angelus Christus accipi potest. Quem ut hujus benedictionis auctorem etiam transversas super pueros manus Jacob ponendo significavit, quasi pater illorum esset Christus.

Gen.
xlvi.

Adhuc adjiciam illam quoque partem, in qua dum hæreticus quasi oculo quodam gaudet propriæ veritatis & luminis amisso, totam cæcitatem sui agnoscat erroris. Identidem enim & frequenter opponit, quia dictum sit: Tanto tempore vobiscum sum, & non agnoscitis me: Philippe, qui vidit, me vidit & patrem. Sed quod non intelligit discat. Culpatur Philippus & jure quidem meritòque, quia dixerit: Domine ostende nobis patrem, & sufficit nobis.

CAP.
XXVIII.

Joan. xiv.

Quando

Ibid.

Ibid.

Esa. xix.

Ibid. viii.

Ibid. ix.

Ibid. liii.

Ibid. lxxv.

Psal.
lxviii.

Ibid. xxi.

Quando enim ex Christo aut audierat istud, aut didicerat quasi esset pater Christus? cum contra magis quod filius esset, non quia pater frequenter audisset, & sæpe didicisset. Quod enim dixit Dominus: Si me cognovistis, & patrem meum cognovistis, & amodò nostis illum, & vidistis illum, non sic dixerat ut se patrem vellet intelligi, sed quoniam qui penitus, & plenè, & cum tota fide, & tota religione accessit ad Dei filium, omnibus modis per ipsum filium, in quem sic credit, ad patrem perventurus sit, eundemque visurus. Nemo enim, inquit, potest venire ad patrem nisi per me. Et ideò ad patrem Deum non tantum venturus est, & cogniturus ipsum patrem, sed etiam sic tenere debet, atque ita animo ac mente presumere, quasi jam noverit patrem pariter & viderit. Sæpè enim scriptura divina quæ nondum facta sunt, pro factis adnuntiat, quia sic futura sint: & quæ omnibus modis fieri habent, non quasi futura sint prædicat, sed quasi facta sint narrat. Denique cum nondum temporibus Esaiaæ Prophetæ Christus natus fuisset; quia puer, aiebat, natus est vobis, & cum nondum accessum esset ad Mariam: Et accessit ad Propheten dicebat, & concepit & peperit filium. Et cum nondum sinum patris Christus exposuisset, referebat: Et vocabitur nomen ejus magni consilii angelus. Et cum nondum fuisset passus: Quasi ovis, pronuntiabat, ad jugulationem adductus est. Et cum adhuc crux nusquam esset, aiebat: Tota die expandi manus meas ad populum non credentem. Et cum nondum injuriosè potatus fuisset: In siti, ait, mea potaverunt me aceto. Et cum spoliatus adhuc non fuisset, dicebat: Super ve-

vestem meam miserunt sortem, & dinumeraverunt ossa mea: effoderunt manus meas, & pedes. Joan. xiv.
 Providens enim scriptura divina, pro factis dicit quæ futura scit, & pro perfectis dicit quæ futura habet, quæ sine dubitatione ventura sunt. Et ideò Dominus in presenti loco dicebat: A modò nostis illum, & vidistis. Dicebat enim visum iri ab eo patrem, quisquis filium secutus fuisset, non quasi filius ipse esset pater visus, sed quòd præmium consecuturus esset, quisquis illum sequi & discipulus ejus esse voluisset, ut videre patrem posset; nam & imago est Dei patris: ut his etiam illud accedat: Quoniam sicut pater operatur, ita operatur & filius, & imitator Coloss. i.
 est filius omnium operum paternorum, ut perinde habeat unusquisque quasi jam viderit patrem, dum eum videt qui invisibilem patrem, in omnibus operibus semper imitatur. Ceterum si ipse pater est Christus, quomodo confestim adjicit & dicit, Qui credit in me, opera quæ Joan. xiv.
 ego facio & ipse faciet: & majora his faciet, quia ego ad patrem vado. Et adhuc subnectit. Si diligitis me, præcepta mea servate: & ego rogabo patrem, & alium advocatum dabit vobis. Ibid.
 Post quæ etiam illud subnectit: Si quis me diligit, sermonem meum custodiet: & pater Ibid.
 meus diligit illum, & ad eum veniemus, & mansionem apud illum faciemus. Nec non etiam subdidit illud quoque, Advocatus autem ille spiritus sanctus quem missurus est pater, ille vos docebit, & commemorabit omnia quæcunque Ibid.
 dixero. Præmittit adhuc istum locum, quo ostendat se esse filium, & meritò subdidit & dicit: Si me diligeretis, gauderetis quia eo ad patrem: quia pater major me est. Quid autem Ibid.
 cum

Joan. xv.

Ibid.

Matth. v.

cùm etiam illa subnectit : Ego sum vitis vera , & pater meus agricola, omne sarmentum in me non adferens fructum tollit illud , & omne fructiferum purgat, ut fructum ampliore ferat. Instat adhuc & adjicit : Sicut dilexit me pater, & ego dilexi vos, manete in mea caritate. Si mandata mea servaveritis, manebitis in mea caritate; sicut ego patris mandata servavi, & maneo in ejus caritate. Adhuc ingerit, & dicit : Dixi autem vos amicos, quia omnia quæ audivi à patre meo, nota vobis feci. Adgregat etiam hoc : Sed hæc omnia facient vobis propter nomen meum, quia ignorant eum qui me misit. Hæc ergo nunquam post illa evidenter illum non patrem, sed filium esse testantia Dominus subdidisset, si aut patrem se esse meminisset, aut patrem se vellet intelligi : nisi quoniam ut illud exprimeret, perinde unum quemque jam habere debere, dum imaginem Dei patris per filium videt, atque si viderit patrem : quandoquidem unusquisque credens in filium exerceatur in imaginis contemplatione, ut adsuæfactus ad divinitatem videndam in imagine, proficere possit & crescere usque ad Dei patris omnipotentis perfectam contemplationem : Et quoniam qui hoc animo ac mente combiberit, & de omnibus sic futurum esse crediderit, patrem quem visurus sit quasi jam quodammodò viderit, & hic jam sic habeat, quasi teneat quod habiturum se pro certo sciat. Ceterùm si ipse pater fuisset, quid quasi futurum præmium repromittebat quod jam præstiterat & dederat ? Nam quoniam dicit : Beati mundo corde , quia ipsi Deum videbunt , polliceri deprehenditur contemplationem & aspectum patris, ergo nondum dederat : cur enim repromitteret, si

si jam dedisset. Dederat enim si pater esset, videbatur enim, & contingebatur. Quando autem dum contingitur ipse Christus, & videtur, repromittit tamen, & dicit: quoniam qui mundo fuerit corde, Deum videbit: hoc ipso probat patrem se non esse, qui tunc præsens cum videretur, repromittebat quòd patrem visurus esset quisquis mundo corde fuisset. Erat ergo repromittens hæc, non pater, sed filius: quia qui filius erat, quod videri habebat, repromittebat, cuius repromissio supervacua fuisset, nisi filius fuisset. Cur enim repromittebat mundis corde ut viderent patrem, si jam tunc qui præsentes erant, patrem Christum videbant. Sed quia filius erat, non pater, meritò & filius, quia imago Dei, tunc videbatur: & pater quia invisibilis mundis corde ut videretur repromittitur, & notatur. Hæc igitur satis sit etiam adversus istum hæreticum dictasse pauca de multis. Campus enim, & quidem latus ac fusus aperietur plenius hæreticum istum si agitare voluerimus, quandoquidem duobus istis locis quibusdam effossis luminibus orbatus totus sit in doctrinæ suæ cæcitate superatus.

CAP.
XXIX.

Sed enim ordo rationis, & fidei auctoritas, digestis vocibus & litteris Domini admonet nos post hæc credere etiam in spiritum sanctum olim Ecclesiæ repromissum, sed statutis temporum opportunitatibus redditum. Est enim per Joelem Prophetam repromissus, sed per Christum redditus. In novissimis, inquit, diebus effundam de spiritu meo super servos, & ancillas meas. Dominus autem: Accipite spiritum sanctum, quorum remiseritis peccata, erunt remissa: & quorum retinueritis, erunt retenta. Hunc autem

Joel. ii. &
Act. ii.

Joan. xx.

D d

spiritum

- Joan. xiv. spiritum sanctum, Dominus Christus modò Paracletum appellat, modò spiritum veritatis esse pronunciat, qui non est in Evangelio novus, sed nec novè datus: nam hic ipse & in Prophetis populum accusavit, & in Apostolis advocationem gentibus præstitit. Nam illi ut accusarentur merebantur, quia contempserant legem: & qui ex gentibus credunt ut patrocinio spiritus adjuventur merentur, quia ad Evangelicam pervenire gestiunt legem. Differentia sanè in illo genera officiorum, quoniam in temporibus differens ratio causarum. Nec ex hoc tamen ipse diversus qui hæc fit gerit, nec alter est dum sic agit; sed unus atque ipse est dividens officia sua per tempora, & rerum occasiones atque momenta. Denique Apostolus Paulus: Habentes,
- 1 Cor. xii. inquit, eundem spiritum sicut scriptum est, credidi propter quod locutus sum, & nos credimus, ideò loquimur. Unus ergo & idem spiritus qui in Prophetis & Apostolis, nisi quoniam ibi ad momentum, hîc semper. Ceterum ibi, non ut semper in illis inesset: hîc, ut in illis semper maneret: & ibi mediocriter distributus, hîc totus effusus: ibi parcè datus, hîc largè commodatus, nec tamen ante resurrectionem Domini exhibitus, sed per resurrectionem Christi contributus.
- Joan. xiv. Rogabo enim aiebat, patrem: & alium advocatum dabit vobis, ut vobiscum sit in æternum, spiritum veritatis. Et: Cùm venerit advocatus ille quem ego missurus sum vobis à patre meo, spiritum veritatis qui de patre meo procedit. Et:
- Ibid. Si non abiero ego, advocatus ille non veniet ad vos: si autem ego abiero, remittam illum ad vos. Et: Cùm venerit spiritus veritatis, ille vos diriget in omnem veritatem. Et quoniam
- Joan. xvi. Domi-

Dominus in coelos esset abiturus, Paracletum
 discipulis necessario dabat, ne illos quodammo-
 do pupillos, quod minimè decebat, relinqueret, &
 sine avvocato & quodam tutore defereret. Hic
 est enim qui ipsorum animos mentésque firma- Act. ii.
 vit, qui Evangelica sacramenta distinxit, qui
 in ipsīs inluminator rerum divinarum fuit, quo
 confirmati pro nomine Domini nec carceres nec
 vincula timuerunt, quinimmò ipsas seculi pote-
 states, & tormenta calcaverunt, armati jam sci-
 licet per ipsum atque firmati, habentes in se do-
 na quæ hic idem spiritus Ecclesiæ Christi spon-
 sæ quasi quædam ornamenta distribuit, & diri-
 git. Hic est enim qui Prophetas in Ecclesia 1 Cor. xii.
 constituit, magistros erudit, linguas dirigit, vir-
 tutes & sanitates facit, opera mirabilia gerit,
 discretionēs spirituum porrigit, gubernationes
 contribuit, consilia suggerit, quæque alia sunt
 charismatum dona componit, & digerit, & ideò
 Ecclesiam Domini undique & in omnibus per-
 fectam, & consummatam facit. Hic est qui in Matth. iii.
 modum columbæ, posteaquàm Dominus bapti-
 zatus est, super eum venit, & mansit; habitans
 in solo Christo plenus & totus, nec in aliqua Coloss. ii.
 mensura aut portione mutilatus, sed cum tota
 sua redundantia cumulatè distributus & missus,
 ut ex illo delibationem quandam gratiarum ce-
 teri consequi possint, totius sancti spiritus in
 Christo fonte remanente, ut ex illo donorum
 atque operum venæ ducerentur, spiritu sancto
 in Christo affluenter habitante. Hoc etenim
 jam prophetans Esaias aiebat: Et requiescit, in- Isa. xi.
 quit, super eum spiritus sapientiæ & intellectus,
 spiritus consilii & virtutis, spiritus scientiæ &
 pietatis, & implevit eum spiritus timoris Dei.

Isa. lxi. Hoc idem atque ipsum & alio in loco ex perso-
 na ipsius Domini Spiritus Domini super me
 Pſal. xlv. propter quod unxit me, evangelizare pauperi-
 bus miſit me. Similiter David: Propterea unxit
 Rom. viii. te Deus Deus tuus oleo lætitiæ à confortibus tu-
 2 Cor. iii. is. De hoc Apoſtolus Paulus: Qui enim ſpiri-
 Tit. iii. tum Chriſti non habet, hic non eſt ejus; &:
 2 Cor. i. Ubi ſpiritus Domini, ibi libertas. Hic eſt qui
 & v. operatur ex aquis ſecundam nativitatem ſemen
 1 Cor. iii. quoddam divini generis, & conſecrator cœleſtis
 & vi. nativitatis; pignus promiſſæ hæreditatis, & qua-
 Rom. viii. ſi chirographum quoddam æternæ ſalutis; qui
 nos Dei faciat templum, & nos ejus efficiat do-
 mum; qui interpellat divinas aures pro nobis
 gemitibus ineloquacibus, advocacy ſimplens
 officia, & deſenſionis exhibens munera, inhabita-
 tor corporibus noſtris datus, & ſanctitatis effe-
 ctor: qui id agens in nobis ad æternitatem, &
 ad reſurrectionem immortalitatis corpora noſtra
 producat, dum illa in ſe adſuefacit cum cœleſti
 virtute miſceri, & cum ſpiritus ſancti divina æ-
 ternitate fociari. Erudiuntur enim in illo, &
 per ipſum corpora noſtra ad immortalitatem
 proficere, dum ad decreta ipſius diſcunt ſe mo-
 deranter temperare. Hic eſt enim qui contra
 Gal. v. carnem deſiderat, quia caro contra ipſum re-
 pugnat. Hic eſt qui inexplebiles cupiditates
 coercet, immoderatas libidines frangit, illicitos
 ardores extinguit, flagrantem impetum vincit,
 ebrietates rejicit, avaritias repellit, luxurioſas
 commeſſationes fugit, caritates neſcit, affecti-
 ones conſtringit, ſectas repellit, regulam veri-
 tatis expedit, hæreticos revincit, improbos foras
 expuit, Evangelia cuſtodit. De hoc item A-
 1 Cor. ii. poſtolus: Non enim ſpiritum mundi accepimus,
 ſed

sed spiritum qui ex Deo est. De hoc exultat & dicit: Puto autem quia & ego spiritum Dei habeo. De hoc dicit, Et spiritus Prophetarum Prophetis subjectus est. De hoc refert: Spiritus autem manifestè dicit, quia in novissimis temporibus recedent quidam à fide, adtendentes spiritibus seductoribus, doctrinis dæmoniorum, in hypocrisi mendacia loquentium, cauteriatam habentium conscientiam suam. In hoc spritu positus nemo unquam dicit anathema Jesum, nemo negavit Christum Dei filium, aut repudiavit creatorem Deum: nemo contra scripturas ulla sua verba depromit, nemo alia & sacrilega decreta constituit, nemo diversa jura conscribit. In hunc quisquis blasphemaverit, remissionem non habet, non tantum in isto seculo, verum etiam nec in futuro. Hic in Apostolis Christo testimonium reddit, in martyribus constantem fidem religionis ostendit, in virginibus admirabilem continentiam signatæ caritatis includit, in cæteris incorrupta & incontaminata doctrinæ Dominicæ jura custodit, hæreticos destruit, perversos corrigit, infideles arguit, simulatores ostendit, improbos quoque corrigit, Ecclesiam incorruptam & inviolatam perpetuæ virginitatis & veritatis sanctitate custodit.

Ibid. vii.

Ibid. xiv.

1 Tim. iv.

1 Cor. xii.

Matth. xii.

& Mar. iii.

Et hæc quidem de patre & de filio & de spiritu sancto breviter sint nobis dicta, & strictim posita, & non longa disputatione porrecta. Latius enim potuerunt porrigi, & propensiore disputatione produci, quandoquidem ad testimonium, quod ita se habeat fides vera, totum & vetus & novum Testamentum possit adduci. Sed quia obluctantes adversus veritatem semper hæretici sinceræ traditionis, & catholicæ fidei con-

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XXX.

troverfiam folent trahere, scandalizati in Chriftum, quòd etiam Deus & per fcripturas afferatur, & à nobis hoc effe credatur: meritò à nobis, ut omnis à fide noftra auferri poffit hæretica calumnia, de eo quòd & Deus fit Chriftus, fic eft difputandum, ut non impediat fcripturæ veritatem, fed nec noftram fidem, qua unus Deus & per fcripturas promittitur, & à nobis tenetur & creditur. Tam enim illi qui Jefum Chriftum ipfum Deum patrem dicunt, quàm etiam illi qui hominem illum tantummodo effe voluerunt, erroris fui & perversitatis origines & caufas inde rapuerunt: quia cùm animadverterent fcriptum effe; quòd unus fit Deus, non aliter putaverunt iftam tenere fe poffe fententiam, nifi aut hominem tantum Chriftum, aut certè Deum patrem putarent effe credendum. Sic enim calumnias fuas colligere confueverunt, ut errorem proprium approbare nitantur: Et quidem illi qui Jefum Chriftum patrem dicunt, ifta prætendunt: Si unus Deus, Chriftus autem Deus, pater eft Chriftus, quia unus Deus: fi non pater fit Chriftus, dum & Deus filius Chriftus, duo Dii contra fcripturas introducti effe videantur. Qui autem hominem tantummodò Chriftum effe contendunt, ex diverfo fic colligunt: Si alter pater, alter eft filius: pater autem Deus, & Chriftus Deus: non ergo unus Deus, fed duo Dii introducuntur pariter, pater & filius; ac fi unus Deus, confequenter homo Chriftus, ut meritò pater fit Deus unus. Revera quali inter duos latrones crucifigitur Dominus, quomodo fixus aliquando eft, & ita excipit hæreticorum iftorum ex utroque latere facrilega convicia. Sed

Deut. vi.

Malach. ii.

Rom. iii.

I Cor. v.
& viii.Matth.
xxvii.

Sed neque scripturæ sanctæ, neque nos causas illis perditionis & cæcitatis asserimus, si qua in medio divinarum litterarum evidenter posita, aut videre nolunt, aut videre non possunt. Nos enim & scimus & legimus & credimus & tenemus, unum esse Deum, qui fecit cælum pariter ac terram, quoniam nec alterum novimus, aut nosse (cùm nullus sit) aliquando poterimus. Ego sum inquit Deus, & non est præter me justus & salvans. Et alio in loco, Ego primus & novissimus, & præter me non est Deus. Quis sicut ego, & quis mensus est palmo cælum, & terram pugillo? Quis suspendit montes in pondere, & nemora in statera? Et Ezechias: Ut sciant omnes quia tu es Deus solus. Ipse præterea Dominus: Quid me interrogas de bono? Unus Deus bonus. Apostolus quoque Paulus, Qui solus, inquit, habet immortalitatem, & lucem habitat inaccessibilem: Quem vidit hominum nemo, nec videre potest. Et alio in loco: Mediator autem unius non est, Deus autem unus est. Sed quomodo hoc teneamus & legimus & credimus, sic scripturarum cælestium nullam partem præterire debemus: quippe cùm etiam illa quæ in scripturis sunt posita Christi divinitatis insignia, nullo modo debemus recusare, nec scripturarum auctoritatem corrumpendo, integritatem fidei sanctæ corripisse teneamur. Et hoc ergo credamus siquidem fidelissimum, Dei filium Jesum Christum Dominum & Deum nostrum: Quoniam in principio erat verbum; & verbum erat Deus, & Deus erat verbum. Hoc erat in principio apud Deum: & verbum caro factum est, & habitavit in nobis. Et: Dominus meus &

Isa. xlv.

Isa. xlv.

Isa. xli.

4 Reg.

xviii. &

Isa. xvi.

Matt. xix.

1 Tim. vi.

Gal. iii.

Joan. i.

Joan. xx. Deus meus. Et : Quorum patres, & ex qui-
 bus Christus secundum carnem, qui est super
 Rom. ix. omnia benedictus Deus in secula. Quid ergo
 dicemus ? Nunquid duos Deos scriptura propo-
 Deut. vi. nit ? Quomodo ergo dicit : Quia Deus unus est ?
 Joan. xx. Aut nunquid non & Christus Deus est ? Quo-
 modo ergo : Dominus meus, & Deus meus,
 Christo dictum est ? Totum igitur hoc nisi
 cum propria veneratione, & legitima disputatio-
 ne teneamus, Merito scandalum hæreticis præ-
 buisse credemur : Non utique ex scripturarum
 cœlestium vitio, quæ nunquam fallunt, sed hu-
 mani erroris præsumptione, qua hæretici esse
 voluerunt. Et in primis illud retorquendum
 in istos, qui duorum nobis Deorum contro-
 versiam facere præsumunt. Scriptum est quod
 negare non possunt : Quoniam unus est Do-
 Eph. iv. minus. De Christo ergo quid sentiunt ? Do-
 minum esse, aut illum omninò non esse ? sed Do-
 Mat. xxiii. minum illum omninò non dubitant. Ergo si
 vera est illorum ratiocinatio, jam duo sunt Do-
 mini. Quomodo igitur jam secundum scriptu-
 ras, unus est Dominus ; & magister unus Chri-
 stus dictus ? Atenim legimus ; quòd magister sit
 etiam Apostolus Paulus. Non ergo jam unus
 2 Tim. i. magister : Duos enim magistros secundum
 ista colligimus. Quomodo igitur secundum scri-
 pturas ; unus magister Christus, unus in scrip-
 pturis bonus dictus est Deus, sed idem in scri-
 Mat. xxiii. pturis bonus etiam Christus positus est. Non
 Mat. xix. igitur si rectè colligunt, unus bonus, sed etiam
 Joan. x. duo boni. Quomodo igitur secundum scriptu-
 rarum fidem, unus bonus esse refertur ? Ac
 si non putant aliqua ratione officii posse ei quòd
 unus Dominus est, per illud quòd est Do-
 minus

minus & Christus : Neque ei quòd unus est magister, per illud quòd est magister & Paulus : Aut illi quòd unus est bonus, per illud quòd bonus sit nuncupatus & Christus: Eadem ratione intelligant, officii non posse ab illo quòd unus est Deus, ei quòd Deus pronunciatus est & Christus.

Est ergo Deus pater omnium institutor & creator, solus originem nesciens, invisibilis, immensus, immortalis, æternus, unus Deus, cuius neque magnitudini, neque majestati, neque virtuti quicquam non dixerim præferri, sed nec comparari potest. Ex quo quando ipse voluit, sermo filius natus est, qui non in sono percussæ aeris, aut tono coactæ de visceribus vocis accipitur, sed in substantia prolata à Deo virtutis agnoscitur; cuius sacræ & divinæ nativitatis arcana nec Apostolus didicit, nec Prophetes comperit, nec angelus scivit, nec creatura cognovit, filio soli nota sunt, qui patris secreta cognovit. Hic ergo cùm sit genitus à patre, semper est in patre. Semper autem sic dico, ut non innatum, sed natum probem. Sed qui ante omne tempus est, semper in patre fuisse dicendus est. Nec enim tempus illi assignari potest, qui ante tempus est. Semper enim in patre, ne pater non semper sit pater : Quia & pater illum etiam præcedit, quòd necesse est prior sit quàm pater sit. Quoniam antecedit necesse est eum qui habet originem, ille qui originem nescit. Simul ut hic minor sit, dum in illo esse se scit, habens originem quia nascitur, & per Patrem quoddammodo, quamvis originem habet quàm nascitur, vicinus in nativitate, dum ex eo patre qui originem

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XXXI.

Isa. liii.

Joan. i.
Coloss. i.

nem solus non habet, nascitur. Hic ergo quando pater voluit, processit ex patre: Et qui in patre fuit, processit ex patre: Et qui in patre fuit, quia ex patre fuit, cum patre postmodum fuit, quia ex patre processit: Substantia scilicet illa divina, cujus nomen est verbum, per quod facta sunt omnia, & sine quo factum est nihil. Omnia enim post ipsum sunt, quia per ipsum sunt. Et meritò ipse est ante omnia, quando per illum facta sunt omnia, qui processit ex eo ex cujus voluntate facta sunt omnia. Deus utique procedens ex Deo secundam personam efficiens, sed non eripiens illud patri quòd unus est Deus. Si enim natus non fuisset, innatus, comparatus cum eo qui esset innatus, æquatione in utroque ostensa duos faceret innatos. Et ideò duos faceret Deos, si non genitus esset, collatus cum eo qui genitus non esset, & æquales inventi, duos Deos meritò reddidissent non geniti. Atque ideò duos Christus reddidisset Deos, si sine origine esset, ut pater inventus, & ipse principium omnium ut pater, duo faciens principia, duos ostendisset nobis consequenter & Deos. Aut si & ipse filius non esset, sed pater generans de se alterum filium, meritò collatus cum patre, & tantus denotatus duos patres effecisset, & ideò duos approbasset etiam Deos. Si invisibilis fuisset cum invisibili collatus par expressus, duos invisibiles ostendisset; & ideò duos comprobasset & Deos. Si incomprehensibilis, si & cetera quæcumque sunt patris; merito, dicimus, duorum Deorum quam isti confingunt, controversiam suscitasset. Nunc autem quidquid est, non ex se est, quia nec innatus est, sed ex patre est, quia genitus est: Sive dum verbum est, sive

sive dum virtus est, sive dum sapientia est, sive dum lux est, sive dum filius est, & quicquid horum est dum non aliundè est, quàm sicut diximus jam superius, ex patre, patri suo originem suam debens, discordiam divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui est unus Deus, originem nascendo contraxit. Quo genere dum & unigenitus est, & primogenitus ex illo est qui originem non habet; unus est omnium rerum & principium & caput. Idcirco unum Deum asseruit, quem non sub ullo principio aut initio, sed initium potius & principium rerum omnium comprobavit. Filius autem nihil ex arbitrio suo gerit, nec ex consilio suo facit, nec à se venit, sed imperiis paternis omnibus & præceptis obedit, ut quamvis probet illum nativitas filium, tamen morigera obedientia asserat illum paternæ voluntatis ex quo est ministrum: Ita dum se patri in omnibus obtemperantem reddit, quamvis sit & Deus, unum tamen Deum patrem de obedientia sua ostendit, ex quo & originem traxit. Et ideo duos facere non potuit, quia nec duas origines fecit, qui ex eo qui originem non habet, principium nativitatis antè omne tempus accepit. Nam cum id sit principium ceteris quod innatum est, (quòd Deus solus pater est qui extra originem est, ex quo hic est qui natus est) dum qui ex illo nascitur, merito ex eo venit, qui originem non habet principium probans illud esse ex quo ipse est, etiamsi Deus est, qui natus est: Unum tamen Deum ostendit, quem hic qui natus est, esse sine origine comprobavit. Est ergo Deus, sed in hoc ipsum genitus, ut esset Deus. Est & Dominus, sed in hoc ipsum natus ex patre, ut esset

Psal. ciii.

Rom. i.

Psal. ciii.

Isa. ix.

Psal. ii.

Joan. i.

Coloff. i.

Joan. xx.

Ibidem.

Isa. ix. esset Dominus. Est & angelus, sed ad annunciandum magnum Dei consilium, ex patre suo angelus destinatus. Cujus sic divinitas traditur, ut non aut dissonantia aut inæqualitate divinitatis duos Deos reddidisse videatur. Subjectis enim ei quasi filio omnibus rebus à patre, dum ipse cum his, quæ illi subjecta sunt, patri suo subjicitur, patris quidem sui filius probatur, ceterorum autem & Dominus & Deus esse reperitur. Ex quo dum huic qui est Deus, omnia substrata traduntur, & cuncta sibi subjecta filius accepta refert patri, totam divinitatis auctoritatem rursus patri remittit; unus Deus ostenditur verus & æternus pater, à quo solo hæc vis divinitatis emissæ, etiam in filium tradita & directæ rursus per substantiæ communionem ad patrem revolvitur. Deus quidem ostenditur filius, cui divinitas tradita & porrecta conspicitur, & tamen nihilominus unus Deus pater probatur, dum gradatim reciproco meatu illa majestas atque divinitas ad patrem, qui dederat eam, rursus ab illo ipso filio missa revertitur & retorquetur: Ut merito Deus pater omnium Deus sit, & principium ipsius quoque filii sui quem Dominum genuit: Filius autem ceterorum omnium Deus sit, quoniam omnibus illum Deus pater præposuit quem genuit: Ita mediator Dei & hominum Christus Jesus omnis creaturæ subjectam sibi habens à patre proprio potestatem quæ Deus est, cum tota creatura subdita sibi concors patri suo Deo inventus, unum & solum & verum Deum patrem suum, manente in illo quod etiam auditus est, breviter approbavit.

F I N I S.

E R R A T.

P. 123. l. 23, 24. r. in the Holy Ghost, and dele
Three Persons and One God.

Mr. Bernard dans ses Nouvelles de la Republique
de Lettres, mois de Mars 1710. pag 353.

Un anonyme vient de publier une Brochure (a
Pamphlet) ou il soutient, que Novatien ne favorise
l'Arianisme en aucune maniere: Novatianus ab
Arianismi imputatione vindicatus: sive ten-
tamen in quo librum Novatiani de Trinitate
à Do. Whistono ad calcem libri cuius titulus; Con-
ciones et Tentamina etc, nuper editum, Arian-
ismo non favere probatur (Londini) in 8vo. pagg 1

Whiston, William,

Sermons and essays upon several subjects I. On the penitent Thief ; II.
The peculiar Excellency of the Christian Religion ...

London 1709

Augsburg, Staats- und Stadtbibliothek -- Th Pr 2829

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